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It is often said that a missionary lady must be prepared to undertake any kind of work, from making bread to managing a church. A missionary in Japan writes as follows of her struggle to supply her lack of knowledge of one form of industry. She says: "When I first came here I was besieged upon all sides to teach knitting; and never having used knitting needles at all, I felt as if my education had been most sadly neglected. To what purpose could I use my Latin and Greek when I could not even wield the knitting needles? I longed for the knowledge of my grandmother. Not having anyone by me to tell me anything of the art, I procured a book on knitting, and sat down to study it with needles in hand. It was a many days' struggle, but I have been so thankful for the help it has been to me. Many and many a woman have I taught to make stockings and mittens, shawls, collars, wristlets, and babies' socks. It has been a wedge into many a woman's heart in Japan, by means of which the gospel of Jesus Christ has entered."

The year 1892 is said to be the one hundredth year in the history of modern missions, Carey having entered on his missionary work in May, 1792. A *fac simile* of his famous pamphlet, "An Inquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen," has just been issued in London; doubtless as a forerunner of the centenary of the Baptist Missionary Society.



MRS. CHARLOTTE E. CHANDLER.

We are glad to give in this number the faces of two of our missionaries. One is Mrs. Charlotte E. Chandler, now gone to her reward, who was so identified with the work in the Madura Mission for more than forty years, that no mention of the work there is complete without her name. The



MISS HARRIET L. BRUCE.

other is Miss Harriet L. Bruce, a missionary daughter, who went to the Marathi Mission about three years ago. They represent two types of missionary workers that it is pleasant to associate together.

PREPARATIONS are quite far advanced for a "World's Congress of Missions,"—one of a series of religious congresses to be held Sept. 11-16, 1893,

in connection with the Columbian Exposition in Chicago. A feature of the Congress will be a "Woman's World's Congress of Missions," holding its sessions September 12, 13, and 14, and the most earnest co-operation of all Christian women are solicited in its behalf. The design of the meeting is to give an opportunity for workers of all denominations to come together to "compare methods, report progress, correct errors, and, by discussion and suggestion, encourage each other and devise plans, that by mutual understanding and endeavor, shall further the work of evangelizing the world." The matter is in the hands of an efficient committee of ladies, to be supplemented by the Woman's World's Missionary Committee appointed soon after the Missionary Conference in London, in 1888, and promises to be a most important occasion in Woman's Missionary work.

THE Ninth Annual Meeting of the International Missionary Union will be held in Clifton Springs, N. Y., June 8-15, 1892. The sessions promise to be of special interest, including papers by Dr. Mabie, of the Baptist Missionary Union, on his recent visit to mission stations; Dr. Hamlin on Bulgaria and the Bulgarians; Dr. Happer on work in China; Dr. Thayer, of Turkey, on Medical Missionary Work. There will be a session for The Consideration of the Relation of the Missionary to the Home Church, conducted by Rev. James Mudge, D.D., of India, and a Symposium of Missionaries, conducted by Rev. E. P. Dunlap, of Siam. All who wish to attend are requested to notify the President, Rev. J. T. Gracey, 161 Pearl Street, Rochester, N. Y. Missionaries will be entertained free of charge; other persons can obtain board at reasonable prices. The Union is a growing power in missionary work, and its meetings are delightful and profitable.

MISS DAUGHADAY, of Osaka, writes: "The earthquake in Japan fills all our minds at present, and we can only pray and trust that it may, in God's infinite love and pity, be overruled for some great good to this people. It is true that all the Christians did not escape loss, or even death, but certainly some were delivered in a most remarkable manner from the suffering which overwhelmed all around them. I heard of one man whose house stood firm and without damage although every other one in the vicinity was laid in ruins. When questioned as to the cause of this, he boldly affirmed that it was because he served the true God, and had asked him to protect him. He stated that, going into the house and looking around, after the earthquake, he found everything in its place until he opened a closet where some idols had been stored. These were all thrown on their faces. He felt sure that the false gods had no power, but were obliged to bow at the command of the mighty God whom he worshiped. His words and wonderful deliverance made a marked impression

on those around him, and is doubtless one of the ways in which the Lord intends to magnify his name through this great disaster."

IT is with great regret that we are obliged to report a falling off in our receipts since January 1st in comparison with those of the same time last year, to the amount of \$2,600. It was the earnest aim of all our branches that the advance made last year should be permanent, not merely a special effort for the year. We feel sure this must have been understood in all our auxiliaries, and that it was their intention to continue the advance. It is so easy, however, to rest upon one's oars after a struggle and a success, that we feel constrained to sound a note of danger. The struggle is not over, friends. The success achieved did not meet the needs of last year, and will, if followed by a similar one, fall further short of the needs of the present. Our missionaries are looking to us hopefully for the assistance for which they have long waited. Must we deny them? The burden which was lifted in a measure last year, if allowed to fall again, will have a crushing weight.

THE HINDU WOMAN AND HER REDEMPTION.

BY MRS. EMMA WILDER GUTTERSON.

THE enlightenment of the Hindu woman means the redemption of India; that the great Asiatic Peninsula needs redeeming, no one acquainted with her condition can for a moment doubt. Whatever the religions of India have done for mankind,—and they certainly have done something,—an unanswerable indictment against them is that they have failed to give woman her just and rightful position. Some of these religions have started with ideas and principles concerning woman which were fairly good; but the practical outcome to-day in all Eastern countries, is, that she is kept in ignorance, oppressed, and degraded. It is still man's age in India, though it is the woman's age in America.

What do you really think of your Hindu sister? Are you hopeful about her? or have you fallen into the way of thinking that perhaps one cannot do much for her, she is so ignorant, so conservative, and a pagan, too? Well, there are discouraging things about her—it is of no use to deny it; but there are discouraging things about human nature everywhere, even in Puritan New England. We see at once that we cannot change her natural environment. The mud hut with its roof of thatch, or the brick house, built foursquare around a central court with scarcely a window on the outside, and only one door to communicate with the busy world without,—in one of these she must still find her abode. We cannot mitigate the heat; the tropics must



PUNDITA RAMABAI AND HER DAUGHTER.

be her home. The palms must give her shade; the white ants will ever annoy her; her diet, to us, will seem peculiar. Her clothing with its artistic grace, her somewhat barbaric taste for jewels,—all these we will leave untouched, for with them, primarily, we have nothing to do. Nor will temples be demolished, and idolatry and demon worship be at once cast out. In

India, as in the Roman Empire, idolatry seems to be taking on new life as it competes with a growing and powerful Christianity. We do not wish to substitute English or French for her vernacular. The patriarchal life, which has survived so many and so mighty changes in India, and which is in so many of its forms worthy to be perpetuated,—this we will not attempt to change. These things are the setting of her life; such they must remain; and we will leave them to that possible evolution which is a law of Christian growth.

But is she worthy your effort, your sacrifice? Has she brains? Has she heart? Your Hindu sister is a bright woman. She is intelligent where she has an opportunity. She is quick with her hands, and apt with her brain. Surely you will believe this, you who have heard Ramabai's earnest words, and recognized her intellectual brilliancy? You who have noted Mrs. Joshee's devotion to her religion, and the resolution with which she pursued her purpose of education, coming far across seas, a great task for a Brahman, in order that she might study medicine, and Mrs. Karmarkar, who is now among us, helps us to appreciate the ability and attractiveness of our Hindu sister. Now, as in the past, we find the woman in India worthy to stand by the side of man. There is no doubt as to the power of her brain or her heart. As to her capacity for loving, one can hardly think of the women who were eager to sacrifice themselves on the funeral pyre, as devoid of devotion or self-forgetfulness! Patient is she, and painstaking as well, persevering in labors many and hard.

As we study her surroundings and her character, from what should we say does she need to be redeemed? First of all from her ignorance; then from the fetters of caste and superstition; and finally from herself! Until recently it has not been the fashion in India to educate the girls, except, perhaps, the dancing girls, who live in the precincts of the temples. These, indeed, were taught to read and to write, and to sing; but their life and reputation have not been such as to recommend education to respectable Hindu parents.

We can also help to redeem our Hindu sister from other and stronger bonds than those of ignorance; namely, from her social system, which is founded upon caste. Of all strong things in this world, the system of caste in India is one of the strongest, and the Hindu woman is the life of it. She does more to preserve it than any one else. In fact it can never be changed or done away with without her consent. Unwieldy and false as it is, it had its origin in natural conditions, and its roots strike down into ethnic differences among the people. Directly we can do very little to break it down; the people are very jealous of any interference in their social customs; the



A DANCING GIRL IN INDIA.

rules of caste were written two thousand years ago ; the spirit of Christ will change them, but not in a day !

With thousands of women in India if caste goes, life might as well go also. Nor is this feeling by any means confined to the higher castes. The Sudra

and the Pariah are as careful to preserve their social position, which to the Brahman woman is simply none at all, as she is to preserve hers.

One noonday a poor thief caste woman came into our compound and begged for medicine to cure the painful ophthalmia from which she was suffering. She was dirty, unattractive, a few yards of soiled cotton cloth her only garment; she could neither read nor write, and had no conception at all of life as we regard it. She was told that her eyes must first be washed with warm water. As soon as she learned that this water came from our kitchen, and the teakettle in which it had been heated had been touched by our Pariah servants, she would not allow that water to touch her person, lest she should be defiled and lose her caste. She ran away out of the compound, and it was only by dint of hard persuasion on the part of some of her own caste people, that we could get her back. Such was the power of social custom upon her.

Looking at this vast system from the outside we wonder at it, sometimes laugh at it, and yet is it not human nature, after all? And do we not have in our Northern land the same spirit and similar foolish expressions of it? "Sir," said one of our native pastors, "caste is not of the Devil; it is the Devil himself." It yields here and there. But it will never be materially changed—certainly it will never be eradicated—until the Hindu woman is educated, and until her heart is filled with the love of Christ. Here is her power and your opportunity.

One thing more, yes, two, must be done for this Hindu sister of yours, and perhaps the doing of these two implies and includes the accomplishment of all else that I have said. One is, that in the place of darkness, or, at the best, of partial illumination, you must give her the light. She has "The Light of Asia"; she needs "The Light of the World." But for the religious feeling of the woman in India, it would almost seem as if her false religions must have utterly perished before this. Are you surprised that I speak of her as religious? You should not be. Women are everywhere more religious than men, and the Hindu woman is no exception. By religious here, we mean that temper of mind which does things, even little, trivial things, from a sense of duty, with the religious idea back of them all; that reverent tone of mind which even now often looks up with real faith and devotion and the essence of true piety, even to gods of wood and stone. We have seen in the great temple at Madura, a Hindu mother with her children bringing gifts to the altar of the goddess, and lifting hands of prayer, with upturned face, to that awful image of Kali; and if there was ever sincerity in any worshiper's attitude, it was to be found in hers, and in her face as well. Her religion does not make her truthful, or pure in heart, or help

her to keep the Golden Rule; but religion, according to her standard of it, is not neglected.

I cannot linger to tell you here what idolatry is,—what it means. Alas! who can tell that? We cannot, because Christianity and our history has swung us away from it. She cannot, because she will never realize what idolatry is until she becomes Christian. Idolatry is not so much the hideous images at the street corners, the unmentionable objects of worship under almost every green tree; it is not alone the wayside shrine, with its rude image and gifts of flowers before it, nor is it to be found in the mighty—yes, magnificent temples of India. We cannot get its true essence out of the *vedas*. It is in the brain and heart of the Hindu people, in their daily life, in their moral distinctions, in their weakened wills, in the paralysis which seems to hinder every good work, in the malaria of sin which fills the atmosphere and poisons the mind.

“India,” writes Miss Cornelia Sorabji, “looks about for a moral crutch when she ought to walk alone.” All this and more is implied in that word idolatry, and even then you haven’t told the half of it. Mohammedanism, proudly sneering at the idolatry of India, and claiming to worship the true God, as it does, theoretically, in its practical outworking is not very much better. A few enlightened minds in India are moving toward theism; but how few they are amid the two hundred and eighty-eight million! This receptive, reverent Hindu sister of yours must be brought out into the liberty wherewith Christ makes men free. Last of all, this Asiatic woman must be saved from herself; and who of us does not need in greater or less degree this same salvation?

How can all this be done? you ask. Not by any spasmodic effort; certainly not by any cold weather tours through India. Not by an educational system which takes in the boy, and leaves out his sister; nor by a dogmatic spirit which would force her at once to leave home, and husband, and children, and go into the street in order that she may make a public profession of Christianity. Of the thousands of women who have read the Bible in Madura under Mrs. Chandler, Mrs. Capron, and Miss Houston, but very few have united openly with the church. The greatest instrument of good in India is the Christian home. The Hindu man and woman together must build the home, together they must attain knowledge, together seek the truth and approach the throne of God.

From the sacred flame kept burning by the faithful hands of the vestals in old Roman days, the fire first lighted on every new hearthstone was always kindled; in like manner, from the flame of Divine love (heavenly love) vouchsafed the Christian woman in America, must the Hindu woman, and through her every Hindu home, be illumined!

A CHRISTIAN DEATH IN A HEATHEN LAND.

BY MRS. H. P. BRUCE, OF SATARA.

THIS Sabbath afternoon our pastor preached such a beautiful sermon. It was enough to make one wish to be in heaven, as the man of God discoursed on its glories, in connection with the departure of our native Christian sister, Rumabai, whose body, after a week or more of suffering, was laid away yesterday, in hope of a glorious resurrection.

On the third or fourth day after the birth of a little daughter, she was attacked with a bad type of fever, which was very distressing to the friends, as she was quite wild in her delirium.

Our kind English physician gave remedies which subdued some of the symptoms, and she was more quiet ; but the fever continued most of the time, and we knew that, humanly speaking, she might die almost any hour.

However, very much prayer was offered for her at her bedside and in the church. One of the Christians prayed thus : " O Lord, we would not dictate to thee, but if she should die, what would become of the little babe and family ? " One morning, after she had been delirious for some days, she awoke with a clear mind, and calling her husband to come close to her, gave a kiss, which he returned. Soon afterward, on entering the room, she recognized me at once, and with a most radiant smile, which I think I never shall forget, she said to me, " I am going to Jesus Christ this day. " She repeated passages of Scripture and lines of hymns which she had learned. Together, she and I took up the 23d psalm, and carried it nearly to the end. She did not falter at the " valley of the shadow, " but added, " Thy rod and thy staff they comfort me. " I reminded her, in the words of the hymn, that we are but strangers here ; she added, " Heaven is my home, " and continued, in the words of the Marathi translation, " I will not complain ; heaven is my home. "

After such a long time of wandering it was so delightful to see her in this lucid state, and to hear her dying testimony to the grace of God, that the tears fell freely from my eyes ; but I thought maybe she did not notice them. On another occasion she looked up to me with the same joyous expression, and told me what happiness there would be with Christ and the angels. " But you are sorrowful, " she remarked, looking into my face.

Her mother, who had been sent for, had arrived and was sitting by her bed on the day that she talked so much of going. Calling upon her mother to start quickly, she would call out, " Take me up ; let me go, " at the same time trying to raise her head from the pillow. Then she would look up to me, and ask again and again, " May I go ! May I go ! " adding that she would return on

a certain day. Thus her ideas of the earthly and heavenly home-going were wonderfully blended; but what a fit type is one of the other! On the day before she died she looked up to me and said plainly, "I was afraid at first, but I am not afraid now."

She was very much attached to my daughter, to whom she frequently sent messages of love; and when Hattie was here recently for a few days, Rumbai confided to her her hopes and fears. During her illness she would sometimes say that she should meet my daughter in Nagar,—sometimes in heaven. I asked if I should give her *salaam* to Miss Hattie.

"Yes," said she; "much, very, very much." Have any of the cultured young ladies at home, who have not yet decided what their life work shall be, thought what it would mean to them to receive such a tribute of love and gratitude as was conveyed in this simple form of words by this dying woman in India?

It touched our hearts. It touched the hearts of the teachers and scholars in the Ahmednagar school, where she was a great favorite less than a year ago. Her mind often reverted to the place where her Christian character was moulded. She was aware that she had not as much education as others who had studied longer in the school, but she thought if she made a good use of what she had, she might reach the Hindu women around her. She was a true helpmeet to her husband in many ways.

As Mrs. Sibley and I sometimes sat together in the little room where she suffered so patiently, we considered that we saw before us one of the fruits of the Ahmednagar school. It was not fruit blighted in the bud. It was, to the eye of faith, growing with perfection in the Paradise of God. What aspirations for a fuller life, when she could say, "O death, where is thy sting?" What homesickness for heaven when she exclaimed, "In any wise let me go."

"Where are the reapers?
Oh, who will come
And share in the glory
Of the 'harvest home'?"

Once or twice when we thought Rumbai was slipping away from us, her Hindu mother set up a bitter wail which we could not altogether check. It seemed as if she must give some vent to the pent-up feelings of grief, as the many tender recollections of her child crowded upon her in that hour. In an elevated, prolonged strain, she would bewail her loss, giving utterance to such sentiments as the following:—

"What shall I say to your brother when I return home, and he inquires for you? Did he not say that in the hot season he would take a pres-

ent of a new bodice and visit you? Whom shall I have left when you are gone? Did you lack for bread or clothing? When you came home did I allow you to go to the village well for water? Did I not rather go and draw all that you needed? Did I not fill the big vessel for your bath? Do not leave me. O Rumabai! speak one more word to me!"

This Hindu woman's lament is not enlightened by any gleam of the life or light of Christianity, and such might have been Rumabai's fate! Now, how different! Yesterday, just before the last gasp, she opened her eyes, and her affectionate husband thought that she recognized him before they closed forever on the scenes of this world. We could not see the angels as they bore her spirit upward, freed from the limitations of mortality. Our pastor said to-day: "The heavenly railway is invisible, but how many passengers there must be, from all parts of the earth, up to the celestial city."

He spoke most beautifully of the use and dissolution of the earthly tabernacle, contrasting it with the eternal in the heavens, not made by hands! He spoke very pleasantly of the Christian character of this woman, which was well tested by her words when she was in a delirious state. Even when her mind was wandering it was easy to tell what subjects were nearest her heart. Those who knew her in health testified to her simple, childlike faith, her interest in the Scriptures and meetings for prayer.

The poor tired-out mother threw herself on the body yesterday, and refused to be comforted. We are hoping that she may learn in this time of affliction, how much better it is to cast in her lot with the people of God. Will you not pray that it be not long before she recognizes the providence and love of God, in place of cruel fate, to which these people bend.

Rumabai was too sick to notice her child much, but when we asked her one day what name we should give it when it was baptized, she said "Hannah." I think little Hannah will not want for friends.

CHANGES IN INDIA.

BY MRS. JOSEPH COOK.

DR. GEORGE F. PENTECOST is having wonderful success in reaching the educated natives of India by a clear and forceful presentation of religious truth. In the month of September last he visited Poona, and held a series of meetings which were fruitful in conversions, and seem to have greatly impressed the educated Hindus. One of our missionaries writes in a communication to the *New York Independent*: "In all my twenty-one years of India life, I never before saw an audience of educated Hindus in such numbers listen with such apparently deep and profound interest to Christian truth.

It was simply surprising to see that audience sit and listen with such close attention as they had now done for eleven nights. The noncontroversial method adopted by Dr. Pentecost, together with deep fervency and the lucid truth, certainly impressed the Hindu mind not lightly." A Scotch missionary writes in *The Free Church of Scotland Monthly*: "The *élite* of the Brahmans of Poona sat at his feet for a fortnight, and listened with serious attention to the Christian teaching on sin, sacrifice, the incarnation, the atonement, the resurrection, the forgiveness of sins, the new birth, life and immortality as brought to light in the Gospel." At the close of Dr. Pentecost's meetings an evening was given to speeches by prominent English-speaking Hindus. The theater was packed, and the platform was occupied by European ladies and gentlemen as well as Brahmans. Hon. Mr. Ranadé, who is regarded as the ablest Hindu in Western India, made a remarkable address. He spoke of how Mohammedanism had corrected the faulty conception of Hinduism as to the unity of God, and that Christianity had its corrective mission to Hindus in reference to the holiness and majesty of God, which the Hindu idea tends to minimize. One who was present says that "it was with great skill that Mr. Ranadé skirted, so to speak, the Sea of Galilee, without stepping out into its deep, sacred waters; for it seems as though he did wish to show his Christian friends and Dr. Pentecost that he had some good appreciation of the grand truths uttered, and that he believed in them; but at the same time could not say what he would with that vast Hindu audience confronting him." The *Missionary Herald*, commenting on this meeting, says: "It must be remembered that such words from Brahmans do not mean the exaltation of Christ to the position he claims, but only to rank among the world's great teachers. So far as the work of missions is concerned, the chief encouragement from such utterances arises from the fact that they tend to secure toleration for those who do become Christians."

There is coming to the front in India a new caste, which is likely to take the lead in wealth, position, and intelligence. It is made up of the native Christians who have many of them been raised from low castes or no castes. A native newspaper of India, *The Hindu*, while deploring the decadence of Hinduism, is constrained to bear witness to the progress of Christianity, and it says: "The community of native Christians has not only secured a conspicuous place in the field of higher education, but in the education of their women; and in availing themselves of the existing means for practical education, they are far ahead of the Brahmans. Of the nineteen successful female candidates that appeared for the matriculation examination in 1889, seven were native Christians, and of Hindus there were none. For the higher ex-

amination for women, 234 candidates were examined; but of these 61 were native Christians, and only four were Hindus." This same paper, referring to the progress of education among the native Christian girls, and the absence of caste restriction among them, says: "These two advantages slowly make themselves felt among our native Christian brethren, and it is probable they will soon be the Parsees of Southern India; they will furnish the most distinguished public servants, barristers, merchants, and citizens among the various classes of the native community." This Hindu organ is forced to confess that "the Hindu religion recognizes no provision for the spiritual needs of the Pariahs and lower castes, as, indeed, the Hindu industrial system allots to them no particular industry. The material, as well as the spiritual well-being of the Pariahs, has been from time immemorial outside the solicitude of the Hindu legislators and philanthropists." Dr. Pentecost, in commenting on the rapid decadence of caste in India, says that "caste restrictions are no more what they were fifty years ago, than the relation of the English aristocracy is the same to the Commons to-day as it was in the days of the Norman supremacy." He thinks it does not require that one should be a prophet to foretell the utter collapse of the whole system within the next fifty years.

Dr. Pentecost, in an article to *The Independent* of January 21st, says: "The burning question in India to-day in all missionary circles is not, 'How shall we multiply converts?' but, 'How shall we overtake with Christian training and instruction those who are pouring in upon us faster than we have the teachers by whom to take care of them.' The multiplication of converts in India to-day is altogether out of proportion to the number of evangelists and missionaries engaged in the work, as compared with the proportion of converts at home from among the non-Christians of our 'Christian communities' to the number of men and women engaged in direct Christian effort. In all India there are not as many missionaries as there are ministers of the gospel in New York city; and yet the number of converts yearly in India will be from five to ten times as great as the number of conversions in New York. India has not a three-hundredth part of the Christian force at work at the problem of Christianizing this land as America has for the same purpose.

Take these facts with the statements that we expend for our home churches each year eighty million dollars, and that our contributions for foreign missions during the century have been only ninety million dollars, and that the estimated increase of wealth of the evangelical Christian population of the United States last year was more than four times greater than all the foreign contributions by all American Christians during the entire century, and we shall see the need of the consecration of the pocketbook.

AN APPEAL FOR WORKERS AT PAO-TING-FU.

BY MISS ADA HAVEN.

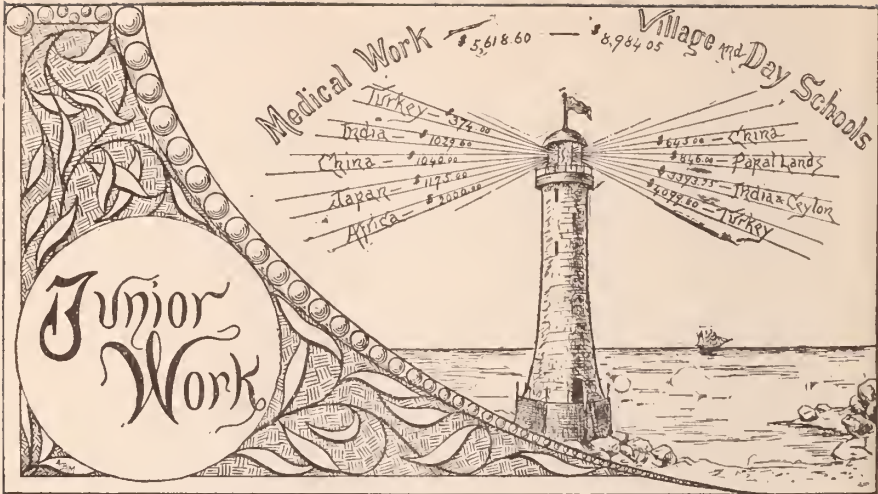
I HAVE been asked to put in writing something regarding Pao-ting-fu station in China, and the great need of new workers there. I do not fully understand what shape this was to take, but judge it was to be put into such form that it might be handed any one who was seriously considering the question of the choice of a field, bringing before her eyes the great need there, with the hope that this need would be enough to influence in the decision. There are many other things that might be urged in favor of other fields. There are others that are nearer. Pao-ting-fu is distant from you six weeks or two months. There are others situated among beautiful scenery, or old and romantic historic associations. North China, or at least the most of it, has nothing of this kind to offer. There are missions among people interesting from their artistic and intellectual ability. Chinese women are dull and uninteresting,—coarse when they leave off their good manners, and tedious when they put them on. There is nothing to delight the æsthetic sense. There are some Boards that might offer a position tempting from its chance at renunciation and self-sacrifice, to the extent, perhaps, of martyrdom. The only martyrdom which would be allowed by the church and nation which protects us in China, is a martyrdom from which they would gladly shield us,—being killed by overwork.

So if you are seeking a field which would present any of these advantages, Pao-ting-fu would not please you. Not for any such reason, but because Pao-ting-fu needs you, do I urge it. I can speak with a full heart on this question. When I first went to China it was thought for some time that I might go to Pao-ting-fu, so I have always looked on the place with especial interest. I once spent ten weeks there, and was much impressed with the character of those who then made up the church. The work has since grown very much,—quite out of the hands of those who are trying to keep up with it. Miss Morrill, our only single lady, writes: "We go to Tin-ko-chuang only once a week now, and the other places have to be let alone. It is so hard to see the work left undone, for you know some of it can never be done if not done now. I can only pray that the Lord will teach me what is most important, what it is right to leave undone, if you can say that one thing is more important than any other. He knows what is best, of course, and is ever mindful of his work, though we cannot understand why we three are left in such an unlimited place without any helpers. . . . Oh! it is a beautiful work, and I am so glad to have a little corner in it."

I do not think the Christian Church means to neglect China. But as a matter of fact, the proportion of workers sent out to fields open for work there is very small,—pathetically, I might almost say shamefully and sinfully, small. But I do not say so. I, coming as I do fresh from the needs of China to the women of America, so glad and eager to help, to the young women just starting out in life, and eager to put in a life work where it will tell the most for the Lord, take the sin and shame on myself; for I have known the great need, and you have not. It is to relieve my conscience of guilt in the matter that I write to you now, and tell you that China needs you.

Of all the fields of work which I know in China, I think Pao-ting-fu, for many reasons, the most needy. Much good seed was sown there in the early days of the station, which is now bearing fruit. But where are the laborers? I have never worked in the outlying country stations; but those who have report an interest, an eagerness to hear, which we do not find elsewhere in China. They say that there it could really be said of them that they were hungering for the Bread of Life. The little houses are crowded all day long by women listening with hungry eyes to the truth. That is a thing I never saw myself, but long to see true of every other station.

There is also work in Pao-ting-fu and suburbs, as well as this country work,—education of the young, and edification, building up, of the older church members. There is much, very much of work that only women can do; and who is there to do it? At this present moment Mrs. Merritt, with her hands burdened with household cares, and Miss Morrill, almost the latest arrival on mission ground, but thus early come into such heavy responsibilities. They are crushing her, and no one to help her, while those who are free to serve choose more attractive fields. Now as to who is wanted. A lady of experience in Christian work, between the ages of twenty-five and thirty: one who is willing to follow her Saviour in whatever path of sacrifice may be necessary, to share with him the joy of seeing souls reconciled to God; one who will be content to wait for her crown of glory till she can wear it in his presence, content meanwhile with lowly service; one who relies so much on Divine companionship as not to feel the loss of society; a woman wise, sweet, firm, gentle, and loving, to win souls. And oh! how we will welcome you, my sister, if you decide to come.



— To give light to them that sit in darkness' Luke 1:77 —

DAY SCHOOLS IN INDIA.

We make the following extracts from some recent letters from missionaries in India, showing the value of some of the day schools. Miss Dency Root, of Madura, writes :—

THE work among the children is one of the most hopeful departments of our work in India. Although we may not be able to count these little ones in our statistics as having left the worship of idols, and joined themselves openly to Christ's people, yet I know that there are many of them as truly Christ's little ones as many children in our own land. We think that a child of ten or twelve in America is quite capable of loving the Saviour. Shall we lack in faith where the children here are concerned?

It is not numbers we want, but changed lives. Even if these children did not understand what it means to follow Christ, the training they receive in the schools makes them less bigoted, makes them more ready to receive the truth when they are in homes of their own. Miss Houston and my sister could give you many instances of the difference there is between the home where the children attend school and where they do not. These little ones now in the schools will soon be the power in the home, and their influence will undoubtedly be on the side of Christianity. If the children in the past have learned about Christ, there is now more reason for belief in the work for them, as many parents are being influenced to send their children much longer than formerly. I have six classes in all of my schools now, and could have one still higher if it was not so expensive to hire suitable teachers.

I could give you many instances of the power of Christianity among these little ones, but I will content myself with one or two. Only to-day one of the brightest girls in my South Gate School came to see me. She has been a regular attendant at school, especially at Sunday school. Recently her father has been influenced by friends to think that there is danger in sending her to a Christian school. She has begged him to let her go to school, if only for one hour a day. I asked her what she thought of Christ, and she replied that she believed what she had learned in school. In spite of all her friends might say, she knew that Christ had suffered and died for her. Another little girl who had been in the same school for a short time, and then kept at home on account of work, was found one day preaching and singing to a crowd of people. I questioned her afterward, to see what she knew about Christ; and although the story of his life was not all clear to her, yet she knew one thing,—that Christ came and suffered for us, and that it was through him that we should reach heaven.

REPORT OF JUNIOR, OR YOUNG LADIES' SOCIETIES, SUFFOLK BRANCH, 1891.

EIGHTEEN societies, with an aggregate of 550 members, and a total contribution of \$2,060, is a statement in brief of the work of the Young Ladies' Societies for 1891. Of this amount about \$1,000 was given for their special work—the medical work and the village schools. The Junior Societies, as a whole, gave the twenty-five per cent advance asked for last year.

These are the bare facts, but they admit of variation and color. I am sure they could be lightened up with touches of devotion, of sacrifice, and of earnestness in service. I am sure they do not cover all that has been done in foreign missionary work by the young women in Suffolk Branch. We have to admit it is little enough; we wish it were more.

I will try to embody my report under three points. (1. The way it has been done. 2. The difficulties. 3. Some suggestive way.)

We will not spend much time looking back. We only review that we may more thoroughly and earnestly renew.

From answers to questions sent out, from letters, and from reports given at the first annual meeting of the Young Ladies' Societies, Union Church, Boston, February 17th, I gather such data as this:—

1. Meetings are held monthly, semimonthly, ten times a year, and in one instance four times a year. Two or three societies have evening meetings, and so get a stronger hold upon the honorary members and gain new ones. A roll call with Bible responses is a feature in some of the meetings.

Said one reporter, "Devotional exercises are not omitted, but sometimes it seemed easy to do so,"—a danger. "We do not expect to raise much money," said another. "We do not have meetings, we sew," another. "Oh, to make the privileges and possibilities of missionary work real to our girls!" writes one earnest soul.

Lectures, entertainments, fees, fairs, and fines, sales, collectors, miteboxes, and pledges, are ways of raising money. From one society comes this notable record. Listen! "Last year the very best in our history. The meetings, devotional and educational. More intelligence, and so more enthusiasm. Seventy-five dollars given. No sales, no fairs, and no plethoric pocketbooks. The \$75 stands for a good deal of self-sacrifice."

2. The difficulties; what are they? They are such as are common to older organizations. "Each year," writes one, "it is more difficult to increase our membership and to raise money. The newer societies divide the interest and take from our number." The strange anomaly is presented that because so many are King's Daughters, and Lend a Hand, and Endeavor Christians, the work suffers, and the workers are diminished.

3. Some suggestive way. How shall we develop the work? We deprecate the multifold organizations, but it is the spirit of the age, and the way the work is done. Organize, not to a sentiment, but to a purpose. Let us be identified as workers, not dreamers. Let us have so much enthusiasm we might be taken for a member of the Salvation Army; so much consecrated effort and adaptability we might be taken for a "white ribboner." Let us be all-around Christians, and take into our lives the spirit of all Christlike missionary service.

If there were time, it would be pleasant to picture to ourselves the model, the ideal missionary meeting,—the earnest workers who do indeed "*love thy kingdom, Lord*"; who are out on the King's highway, hastening to do his errands; who give for Christ's sake, and get others to, for the same beloved sake.

I wonder if the Philippian Church had had a fair, and worn themselves threadbare to minister to Paul's necessity in Thessalonica and elsewhere, how the 18th verse of the 4th chapter of Philippians would read: "I have all," he says, "and abound; . . . having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, *a sacrifice acceptable, well pleasing to God.*" It does seem as if Paul, very promptly received a box or missionary barrel.

The special work of the Young Ladies' Societies for 1892 is the medical work and village schools. A lighthouse, with the light streaming in all directions, is the bright and happy figure under which it is embodied. How

unfortunate it would be if it were not a revolving light, and if some of its windows were closed? or if the ships, whose way it helps to guard in the sea, should stop at only one or two of the distant missionary ports!

If, at your first meeting, you carefully consider the subject, and send in a Pledge for \$300, \$200, \$100, or \$50, or \$25, or even \$10, or if you think you can raise a thousand dollars, you have an investment in immortal souls with an immortal destiny, in Japan, China, India, Turkey, Africa, indeed, almost everywhere.

“Shall we give up our special school or pupil?” says one. No, not if it is pledged work. Only, so far as we can, let us adopt the larger, better way. It is safe to say that the larger our vision of Christ's kingdom, the larger our appreciation of His parting command, and the greater our efficiency in His work.

As members of Christian Endeavor Societies, also, let us secure from these an investment of at least \$25 a society, so that representatives may come with us to take account of stock and share in the interest and enthusiasm of our meetings.

L. C. PURINGTON, *Sec'y.*

CHILDREN'S MEETING FOR JUNE.

THE CHANGES IN INDIA IN TWENTY-FIVE YEARS.

1. Hymn. “From Greeland's Icy Mountains.”
2. Read in concert Isaiah lv.
3. Recitation. “I am a little Hindu girl.” (See *Dayspring* for April, 1882).

CHANGES IN THE HOME.

4. The wealthy Hindu homes are large houses, built of brick and plaster, round a central courtyard. The lower story is used for stables for the cattle, storerooms for grain. The upper story has a veranda looking out on the court, and the dwelling room opens on to this. The families are very large, for the sons always bring their wives home to their father's house. These wives are subject to their mother-in-law, and have to obey her; so there are many children who are cousins all living in the same house. The women and little children live in one side of the house called zenana, almost like prisoners; they are uneducated, and never go out except in very close carriages. They have little furniture in their rooms; they sleep on mats instead of beds, which are rolled up and put away during the day. Women and girls wear long

cloths wound round their bodies, and a large amount of heavy jewelry, necklaces, bangles, ear and nose rings, and anklets. Little children wear hardly any clothing. Homes of the poor are of mud, with thatched roof and earth floor. The people sit on the floor, eat with their fingers, and sleep on mats. Girls are despised, and many of them used to be killed as soon as they were born. There were no heathen schools for girls, who were only taught housework. Now these things are gradually changing, as the people learn about Christian civilization. Many are becoming Christians, and others wish to have their children, both boys and girls, educated, though they do not believe in Christ. Little girls are married very young, are really slaves of their mother-in-law, and if the husband dies, life is made miserable for them. See *Dayspring*, February and August, 1885, April, 1891, January, 1889.

As Hindu girls are being educated their homes are changing, and their lives becoming brighter and happier. Hindu widows have especially hard lives, but much is now being done for them. Much about the different castes of India can be learned in *Missionary Herald*, September, 1888, November, 1885; LIFE AND LIGHT, February, 1880; *Dayspring*, January, 1889.

SCHOOLS.

5. In heathen schools (they are all for boys), there is always a figure of the god of wisdom, Ganesha, which is worshiped every day, and decorated with garlands of flowers. The same figure is at the head of every school-book. The boys sit on the floor, and learn to write first on the sand, then on wooden blocks covered with brick dust, or on leaves of the Ola palm. All study at the top of their voices. The teacher is paid for each pupil, so he tries to get as many as he can. The punishments are very severe, but children are not forced to go to school. Interesting accounts of heathen and Christian schools will be found in *Dayspring*, January and April, 1891, and October, 1887; *Missionary Herald*, August, 1889, June, 1891; LIFE AND LIGHT, February, 1887. These show what a change the Christian village school makes in the lives of the children.

RELIGION.

6. The Hindus are a very religious people. They have a large number of gods, and many thousand temples. When they have no image of the god they want to worship they make one out of mud, and bow down to that. Most of their gods are evil spirits, whom they fear, and therefore pray to them. Tiny children are taught to bow down before hideous idols, and bring offer-

ings to them. Every disease has a special god, who must be prayed to. Every Hindu who works worships his tools. All along the roadsides are shrines, where travelers worship; the shrines are tended by priests, who live on the offerings of the people. Bathing is a part of the worship of the people; many of their rivers are sacred, and they make long pilgrimages to them, and carry their sick to the river,—not to have them cured, but to bury them in the sacred waters when they die.

Dayspring, May, 1882, July, 1889, *Missionary Herald*, November, 1887, January, 1891, give accounts of the heathen worship in India. Christian churches are scattered all through the country. In many villages the church is also the schoolhouse, and the people are learning of Christ, and giving up their heathen customs. Many families have given up their idols, but are not yet Christians, because they cannot give up their caste, and mingle with other people whom they think are lower down than they are. "Mission Stories in Many Lands," and the Misses Leitch's book, "Seven Years in Ceylon," give very interesting stories about the every-day life of the Hindus, who are slowly coming into the light of the gospel.

Our Work at Home.

BIBLE READING.

THE LORD'S WITNESSES: WHO ARE THEY?

WHAT DO THEY SAY?

1. WHO are they? "Ye are My witnesses," said the Lord to the prophets. Is. xliii. 10. The testimony of Jesus is the spirit of prophecy. Rev. xix. 10. To Him give all the prophets witness. Acts. x. 43. The apostles, also, were witnesses of these things. Luke xxiv. 48. The martyrs were beheaded for the witness of Jesus, and for the testimony which they held. Rev. xx. 4; Rev. vi. 9. Christ himself is the faithful witness, who testified to what he had seen and heard. Rev. i. 5; John iii. 32.

The Holy Spirit witnesseth, with the water and the blood. Rom. viii. 16; Heb. ii. 3, 4; Heb. x. 15; 1 John v. 8, 9. The Father himself hath borne witness, confirming it by an oath. John v. 37; Heb. vi. 17.

God left not himself without witness, even in the heathen world, ordaining the rain, and the fruitful seasons, and universal nature to make him known; the heavens declaring his glory, and day and night uttering speech of him. Acts. xiv. 17; Psa. xix. 1, 2, 3.

We ourselves are commanded to be witnesses for Him, among all nations and unto the uttermost parts of the earth. Matt. xxiv. 14; Acts i. 8.

2. What *says* this "great cloud of witnesses?" The things they have seen and known of God, and of his Son. Heresay evidence is not accepted in any court. We can testify only to what we have seen. It was not till Paul had beheld that Just One that he became his witness. Acts xxii. 14, 15. St. John said it was what they had seen, and handled, and heard, that they declared. 1 John i. 1, 2, 3; 1 John iv. 14; Rev. i. 1, 2. St. Peter vindicated his claim to be heard by the fact that he was a witness of the sufferings of Christ, as well as a partaker of his coming glory. 1 Peter v. 1. We, too, must see Jesus before we can rightly make him known. We cannot show what we do not see. The Spirit must reveal him to us, as the "Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace," before we can reveal him to a waiting world. What a motive for steadfast looking to Jesus ourselves! The whole method of Christian life and growth and work is here. At this point is our greatest failure; we look down and not up; at the world and not at Christ. When the Church is living in constant fellowship with the Father and with his Son, beholding the Beatific Vision, it will be a witnessing Church, and the world will receive its testimony.

How are we to speak? When our souls are made glad with the light of God's countenance, we shall bear witness for him by the shining of our faces, and by the "other worldliness" of our lives. A Christian Zulu recently said at the Lovedale Jubilee, "What Africa still needs from Christendom, is men who shall *live* the gospel in her sight." The eight or ten hundred millions of the globe still untouched by the gospel, call for it no less by their degrading content than by their miseries and sins. The good news is intrusted to us for them, and we are to tell them at any cost, and by *all* means, "witnessing both to small and great, that Christ has suffered and risen from the dead that he might show light unto the people and to the Gentiles." Forever blessed be his glorious name, that we can now "tell it out among the heathen," in ways so varied, so ready to our hand, and so sure to prosper under his guiding providence. Love, and prayers, and gifts to this end from all the Church for all the world!

NEHEMIAH'S METHOD.

BY MRS. WASHINGTON CHOATE.

THERE was never a wider spread knowledge of the great need and opportunity for missionary work than there is to-day. The stream of intelligence is broadening and deepening as it steadily flows along. If we lived up to the knowledge which we now possess, all appeals for advanced gifts to the treasury would be needless; for knowledge begets interest, interest begets love, and love expends itself in giving. Something else is necessary to complete the chain which will firmly bind our hearts to those of our heathen sisters in the bonds of Christian interest and helpfulness. I have often thought one difficulty may be that, fully realizing we should do something, we are at a loss just what to do. India, China, and Japan are far away. Our daily lives are passed amidst cares that are exacting; our candle burns rapidly and brightly, possibly at both ends. Yet many a Christian woman possesses the willing mind, which is like a spark; and if some form of work can be suggested to her to furnish fuel, the fire of missionary zeal will be all aglow.

The subject of this brief paper carries us back to the time of the return of the Jews from captivity. Jerusalem is in destruction. "The walls were broken down, and the gates thereof were consumed by fire." Nehemiah reported this condition of ruin to the priests, the nobles, and the rulers, and they said, "Let us rise up and build. Every man over against his house. For the people had a mind to work." We find here, first, information as to what was needed; second, a readiness to respond; third, an apportionment of the work suited to each man's ability; fourth, a willing mind; and, fifth, consequent enthusiasm and a grand result.

It is needless to remind the women of New England that in our case the first condition is fulfilled. We know what is needed. And it would be unjust to the faithful efforts of the past to question in regard to the second condition,—your readiness to respond. But I want to develop a little, in a very practical way, a few methods of work following the third condition of Nehemiah's plan, "Every man over against his house."

We are all of us sadly familiar with such expressions as, "My family is so large," "My strength is so small," "My time is so occupied." Let me suggest a few ways in which a mother who is unable to leave her own home, who may even be an invalid confined to her bed, may bear some part in this work. Have you ever thought in what an easy way a missionary atmosphere might be developed in your home? That a missionary spirit can be breathed in by the dear ones there just as they breathe in the pure, fresh

air? Supposing to accomplish this you subscribe for *LIFE AND LIGHT* or *Mission Studies*,—better, both. Be sure and take them out of their wrappings. Lay them on the table in company with *Century*, *Scribner*, and *Harper's Weekly*. Let the family see you reading them. By and by you will find them asking about the Woman's Board. The children will have been attracted by the pictures and stories. Try to be sufficiently informed yourself to answer their questions. If you cannot answer, suggest that together you consult an encyclopedia, or some such source of information. Try an occasional item of missionary intelligence at the table. Our missionary magazines abound with just such items. The daily papers will frequently be able to furnish you some material. Some familiarity with such events as the recent Spanish uprising in Ponape will furnish interesting conversation with your husband, and will naturally lead to interest in the missionaries and what became of them. Try a missionary half hour with the children. One mother adopted this plan each Sunday afternoon. She used not exclusively foreign missionary material, but home missions, city missions, fresh-air fund, whatever breathed the spirit of doing for those in need. One Sunday she accidentally omitted this half hour. Her youngest daughter, six years old, said to her, "Oh, I am so sorry! I love that half hour so much." It instantly suggested to that mother that she might be unconsciously preparing the way for a great sacrifice. The little daughter might grow up so loving the stories as to go herself to tell the ignorant the old, old story. But the mother's tears fell not at the thought of what that might cost her, but that God was so blessing in her child's heart the seed she tried so faithfully to sow. Supposing you get some one to assist you in this work. Here our mission circles come in as assistants to the home training. Let your children form the circle. See that they attend the meetings and pay their yearly dues. Have you ever thought what an encouragement the regular attendance of the children is to the possibly discouraged leader of your mission circle? But you say, all this seems very small. Ah! but just this is building over against our own house; and if we will do this, like the wall of Jerusalem, our success is assured.

But let us take a step further. Are you yourself a member of the ladies' auxiliary of your own church? No? Well, I am not surprised. . . . Suppose you join the auxiliary, and, having joined, sometimes attend the meetings. You may occasionally be detained; but on the day of the meeting could you not spare an extra moment or two to ask God to bless and prosper the missionary work, and help you to keep in sympathy with it? "Thy kingdom come" is a prayer extremely brief, but profoundly significant. Could you bring yourself to take part in the meet-

ing? If you cannot pray, could you read a stanza from a hymn or a verse from the Bible? Don't you occasionally see a missionary item which you could take to the meeting and read? Could you not say to the leader, "If you will find something for me, I will be glad to read it." Have you ever stopped to think what encouragement this would give? But, you say, it would be very hard. Yes; it would cost a sacrifice. No missionary work has ever yet been done without sacrifice; and if you postpone all effort until it costs you nothing, you postpone for this world and the next any part in this work of God. Could you possibly invite a friend to go to the meeting with you? Would you be willing to invite her several times in succession? But, you say, the meetings are not interesting. If such is the fact, no one is more painfully conscious of it than the few ladies at the front, who are wondering what can be done when so many are unwilling to help. Have you thought that you are in a measure responsible for this lack of interest?

If the leader makes some special effort to rouse enthusiasm, join with her. How much can be accomplished by "a good pull, and a strong pull, and a pull all together." But, you say again, all this seems very small. Ah! but just this is building over against our own house,—over against the place in life where God has put us. And if we do this, our work, like the wall of Jerusalem, is a success. The story is told of a little girl in the mountains of Switzerland who heard of the multitudes of children living and dying in heathen darkness, and she said to her mother, "I want to give something to Jesus for his work." Her mother said, "We are very poor. You have nothing to give." The little girl went to bed very sad, but in the morning she rose with her face full of smiles. "Oh, mother!" she said, "I will give Jesus the little plant which the strange lady gave me." "And how will you give it to Jesus?" said her mother. "Oh, I will take it up the mountain and plant it by the roadside, and the travelers who pass that way will see it and smile." It was all she had, but she carried it up the mountain and planted it, and all through the summer it blossomed and gladdened the hearts of all who saw it. But as the winter came on the flowers fell and the plant withered, and the little girl wept because her plant had died. But when the spring came, with its rain and sun, lo! hundreds of little plants sprang up where but one had been before. The seeds had planted themselves unknown to the little girl, and for years the mountain path was beautiful to the eyes of all by the flowers that bloomed on every side. This little girl "built over against her own house" by doing both what she could and all she could. Let us emulate the same spirit, and "sow beside all waters." God will give an abundant increase.

I have very simply developed some methods of work. If we are willing to try, if we, like those of old, "have a mind to work," the last link will be set, and our result will be sure and glorious, for the kingdom of God will have come.

LEAVES FROM OUR BRANCHES.

THE SIMULTANEOUS MEETINGS.

THE day appointed for simultaneous meetings in all the organizations of the Board, March 26th, was very generally observed. We have no exact information as to the number of meetings, but it seems probable that the number, six hundred, given in our last number, was rather under than over estimated. From the few reports that have been received at the time of writing, April 5th, we cull the following items. In general two or three features are mentioned in nearly all the reports. These are the attendance of those whose faces have seldom or "never been seen in like gatherings before": "voices unheard before lifted in prayer"; the introduction of the social element in some form; the union of junior auxiliaries and mission circles with the seniors, or of auxiliaries in several churches, and the unusual spirit of prayer that prevailed.

Responses were received from more than two thirds of the societies in *Berkshire Branch*. In the meetings held there was "unusual freedom in prayer and consciousness of the Spirit's presence"; "a sense of the nearness of the dear Master," and a special readiness to take part in the meetings in passages of Scripture, sentence prayers, and in other ways. One auxiliary reported in a tone of discouragement, but "a committee was appointed to secure subscribers for LIFE AND LIGHT and to increase the attendance"; in another several new members were secured and thirty-five new contributors.

In the *New York Branch* meetings were held very generally, with excellent programmes and good attendance. In one case the advance arrived at by the Board was put on the blackboard, that all might see what was desired, and prayer was offered for the specific objects. A meeting of four societies in a church in the city of Brooklyn is described as follows: "Invitations had been sent out to non-members, and an attendance of three hundred was the result. The ladies auxiliary had the first part of programme, short prayers and Scripture promises being followed by an address by Mrs. Geo. C. Stebbins, lately returned from a tour through India. The King's Daughters followed with Mrs. Goodell's paper on "Prayer," as given at the January meeting of the

W. B. M., and the closing half hour was filled by the children, one recitation, 'The Missionary Echo,' being very effective. Just at the end there were a few earnest words of appeal to those who were yet outside the circle of workers, and a little tonic of encouragement and stimulus for those who are faithful; after which 'The Missionary Hymn' was recited by one of our young ladies, a verse of the hymn being sung by all present, as an interlude to those recited: it made the old words seem alive to many of us in a way never felt before. Aside from the blessing of the meeting we were permitted to see fruit, in the gaining of several new members at its close."

The *New Haven Branch* reports meetings in a majority of the auxiliaries; new faces and voices were seen and heard as elsewhere; and an unusual readiness to lead in prayer, ten or fifteen short prayers taking the place of longer ones. "Sweet voices of children offered sentence prayers, and these were 'for something they wanted.'" A specially successful gathering at a president's house is described as follows: "Fifty ladies responded to the call, and our mission circles were out in full force. Mrs. H. explained the call for the meeting and its object, and then called on the boys to explain more fully by their lesson, which was a recitation of passages of Scripture, arranged acrostically on their name, 'Missionary Cadets.' These words were on the obligation and privilege of prayer, and the precious promises of its fulfillment. Every passage was well chosen, and repeated with a clearness and emphasis that gave no doubt of the meaning. The 'Cheerful Givers' followed with their acrostic, not a whit behind the boys. It was an inspiration to have these long lines of children standing in our midst with their bright, earnest faces and clear, sweet voices giving to us again the words that had been the hope and strength of our lives. A season of prayer followed, in which many short petitions were offered; the children freely joining, fifteen of the boys included, in simple fashion. One asked a blessing on Africa; one on the girl in Turkey supported by the Cheerful Givers, the missionaries, the heathen children, the money sent, the Bombay School. The boys are from eight to fifteen years old. Twelve or fourteen of the ladies offered prayer.—unusual in our society. One missionary letter followed; other hymns and prayers; the solo 'Thou Art Near.' Then a half hour was given to pleasant interchange of greetings and the social cup that our hostess hospitably had provided. . . . The hostess says, 'More ladies and children came, on leaving, to say what a pleasant time it had been than I ever had at parties held at our house.'"

Altogether the meetings bring to us wonderful inspiration and encouragement; we await the result with intensest expectation.

Items from other branches will doubtless be received later, and will be given in the next number.

TOPICS FOR AUXILIARY MEETINGS.

May.—Our Great Opportunity (see LIFE AND LIGHT for April).

June.—The Redemption of India's Women.

July.—The Islands of the Sea.

August.—A Study of Some of the Great Religions.

September.—Thank-Offering Meetings.

October.—The Millions in China.

November.—The Gospel for Japanese Women.

December.—Mission Work in Papal Lands.

"THE REDEMPTION OF INDIA'S WOMEN."

TOPIC FOR JUNE.

1. FROM the evils of caste, the zenana, child-marriage, and enforced widowhood. 2. Progress in twenty-five years. 3. Influence of woman's missionary work in this progress.

Good material for the whole topic may be found in a tract called "Woman's Work in the Zenanas of India" (price, ten cents). For the first division, see, in LIFE AND LIGHT, "Trajic Nuptials," January, 1888; "Story of Two Widows," March, 1890; versified description of "Caste," October, 1877; and "London Papers and India's Women," in *Missionary Review* for April, 1891. Second division, see chapter on Indian Missions, in *Crisis of Missions* (price, twenty-five cents). "India: Its Need and Opportunity," by Rev. N. G. Clark, D.D. (free). For items illustrating, see LIFE AND LIGHT for May, July, and December, 1890, February, August, and December, 1891. For third division, show what woman's work is. See LIFE AND LIGHT for November, 1890, August, 1890 (Bible women), August, 1888 (village work), August, 1884 (schools). For house-to-house visitation, leaflet, "Beauty for Ashes" (price, three cents). For a reading, leaflets, "The Legend of the Maizien" (price, four cents), or "The Hindu Mother" (price, two cents), or, if obtainable, Sir Edwin Arnold's "Rajput Nurse," and "The Snake and the Baby."

All these references, except Sir Edwin Arnold's poems and the *Missionary Review*, may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston; the *Missionary Review* from Funk & Wagnall, New York City.

WOMAN'S BOARD OF MISSIONS.

Receipts from Feb. 18 to Mar. 18, 1892.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Castine.</i> —Desert Palm Soc'y,	40 00
<i>Hallowell.</i> —Thank Off., Mrs. E. C. Roberts,	4 50
<i>Yarmouth.</i> —Mary E. Walker,	5 00
<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Woodford's, Cong. Ch. M. C., Willing Sowers, 10; Norridgewock, Aux., 6; Bangor, Aux., 11; Portland, Second Parish Ch., Woman's Miss'y Union, 25, State St. Ch., Aux., 56.40,	108 40
Total,	157 90

NEW HAMPSHIRE.

<i>Bedford.</i> —Presbyterian Ch.,	2 50
<i>Nashua.</i> —By Addie M. Carlton,	16 00
<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Concord, South Cong. Ch., Y. P. S. C. E., Extra Cent a Day Band, 25, Aux., 13.50, Miss H. M. Ayers' S. S., 2.50; Farmington, M. B., 14.08; Lancaester, Cong. Ch., Christmas Off., 14.25; Nashua, Aux., 16, First Ch., Talent M. C., 25; Newport, Cong. Ch., 29.13; Rochester, Cong. Ch., S. S., 17; Seabrook and Hampton Falls, Seaside M. C., 5; Expenses, 66.60,	94 86
Total,	113 36

LEGACY.

<i>Ezeter.</i> —Legacy of Miss Sarah E. Chadwick,	50 00
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VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Burlington, Aux., 45; Hinesburg, Aux., 3; Middlebury, King's Daughters, 15; St. Johnsbury, South Ch., Aux., 29, North Ch., Aux., 30; Wallingford, Aux., 60; Westminster West, M. C., 10; Windsor, by Mrs. Sarah H. Freeman, const. L. M. Mrs. Charles Stone, 25; Bellows Falls, prev. contri., const. L. M. Mrs. C. W. Osgood. Expenses, 17,	200 00
Total,	200 00

LEGACY.

<i>Cornwall.</i> —Legacy of Miss Abigail P. Matthews,	50 00
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MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Andover, Aux., 10; Bedford, Soc. of United Workers, 25; Maplewood, Maple Bees, 10,	45 00
<i>Barnstable Co. Branch.</i> —Miss A. Snow, Treas. Yarmouth, Aux., 10.50,	10 50
<i>Berkshire Co. Branch.</i> —Mrs. C. E. West, Treas. Adams, Aux., 37; Hinsdale, Aux., 35.18; Housatonic, Aux., 30.22; Berkshire Workers, 16.78; Pittsfield, South Ch., Aux., 33.74, First Ch., Aux., 28.75, Weekly Off., 20; Richmond, Aux.,	

26; Stockbridge, Aux., A Friend, 25; West Stockbridge, Aux., 16,	268 67
<i>Braintree.</i> —R. R. T., in memory of Lily Thayer Wright,	25 00
<i>Essex South Co. Branch.</i> —Miss S. W. Clark, Treas. Peabody, South Ch., Aux. (of wh. 25 from Mrs. L. W. Thacher const. L. M. Miss Alice E. Trask), 37.50; Middleton, Aux., 8; Danvers, Maple St. Ch., Aux., 25,	70 50
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Greenfield, Aux., 3.82, Y. P. S. C. E., 3; Turner's Falls, Y. P. S. C. E., 4,	10 82
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Amherst, Ruby M. B., 50; Hatfield, Wide Awakes, 9; South Hadley, Aux., 6.50; Williamsburg, Happy Workers, 15,	80 50
<i>Haverhill.</i> —West Cong. Ch., S. S. Cl. No. 7,	7 97
<i>Littleton.</i> —Aux., const. L. M. Mrs. R. H. Phelps,	25 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Franklin Shaw, Treas. Holbrook, Aux. (of wh. 75 const. L. M.'s Esther Leach, Mrs. F. Diman, Miss S. Georgina Kelley), 85, Torchbearers, 14.40; Braintree, Aux., 4; Plymouth, Pilgrimage S. S., 20; Bridgewater, Aux., 37.26; Hanover, Aux., 6; Klingston, Aux., 12.75; Brockton, First Ch., Aux., 70; Hanson, Aux., 25.84; Duxbury, Aux., 13; North Weymouth, Pilgrim Ch., Aux., 34, Y. L. M. C., 75; Stoughton, Aux., 20; Marshfield, Aux., 5, Mayflowers, 25; Randolph, Aux., 64.95; South Braintree, Aux., 12.50; Chiltonville, Aux., 15; East Weymouth, Aux., 10; Weymouth and Braintree, Aux., 22.50; Add'l to Thank Off., 2; North Weymouth, First Ch., Aux., 45; Scotland, Aux., 10; Brockton, Aux., 100; Wollaston, Aux., 45; Bridgewater, Y. W. M. S., 10; Holbrook, Aux., 23,	806 20
<i>North Abington.</i> —Mrs. C. D. Jones,	2 25
<i>North Middleboro.</i> —The Gleaners,	15 00
<i>North Middlesex Branch.</i> —Mrs. A. R. Wheeler, Treas. Townsend, Y. P. S. C. E.,	10 00
<i>Old Colony Branch.</i> —Miss F. J. Runnels, Treas. Fall River, Ladies' Foreign Miss'y Soc., 330; Middleboro, King's Messengers, 6.60,	336 60
<i>Pepperell.</i> —Ladies' Benev. Soc.,	31 60
<i>Phillipston.</i> —Mrs. Mary P. Estey,	1 40
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Springfield, First Ch., Aux., 8; Chicopee, Third Ch., Busy Bees, 15; Westfield, First Ch., Snow-shovel Brigade, 25,	48 00
<i>Still River.</i> —Mrs. S. M. Davis,	15 00
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Auburndale, A Friend, 1.80, Miss L. L. Mitchell, 2.00; Boston, Shawmut Branch Willing Workers, 10, Y. P. S. C. E., 5, Old South Ch., Aux., 175, Fulon Ch., Aux., 20.13, V. L. Aux., 5, Central Ch., Aux., 5, Adabazar M. C., 36.03, Park St. Ch., Jun. Aux., 5, Miss L. S. Munroe, 4.50; Brighton, Aux., 35; Brookline,	

Harvard Ch., Aux., 195; Chelsea, Third Ch., Floral Circle, 5; Dorchester, Second Ch., Go Forth M. B., 15, Village Ch., Aux., 12.38; Foxboro, Aux., 40; Roxbury, Walnut Ave., Prim. Cl., 5, Olivet Ch., Aux., 10, Eliot Ch., Aux., 25; Walpole, M. C., 5; West Newton, Cong. Ch., Aux., 25, A Friend in New Jersey, 50,	691 84
Worcester.—Pilgrim Ch., Jun. End. Soc., Worcester Co. Branch.—Mrs. C. S. Newton, Treas. Southbridge, Aux., 20; Warren, S. S., 50; Clinton, Aux. (prev. contri. const. L. M. Miss Hattie B. Fletcher, 25 by Mrs. A. C. Dakin const. L. M. Mrs. J. S. Cook), 41.50; Worcester, Plymouth Ch., Aux., const. self L. M. Mrs. Julla A. Thayer, 25; Uxbridge, Aux., 15,	1 00
Total,	2,652 15

LEGACY.

Dorchester.—Legacy of Miss Emily Cornelia Shaw,	3,818 45
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RHODE ISLAND.

Riverside.—Cong. Ch.,	2 65
Rhode Island Branch.—Miss A. T. White, Treas. Westerly, Y. P. S. C. E., 3; Slatersville, Y. P. S. C. E., 10; Providence, Union Ch., Aux., 10, Beneficent Ch., Aux., 123.96, Pilgrim Ch., Aux. (of wh. 25 by Mrs. Dr. Laurie, const. L. M. Mrs. Florence M. Preston), 43.25,	190 21
Total,	192 86

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich, Park Ch., Aux., const. L. M. Miss Louise C. Howe, 25; Taftville, Aux., 14; Pomfret, Aux., 35; New London, First Ch., Aux., 64,	138 00
East Windsor.—Y. P. S. C. E.,	10 00
Hartford Branch.—Mrs. G. R. Shepherd, Treas. Burlington, Cong. Ch., 5; Enfield, Aux., 93.50; Hartford, Centre Ch., Aux., 1, Miss Clara E. Hillyer, 1,000,	1,099 50
Lakeville.—A Friend,	40
New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., 25; Bridgeport, Aux., 23.15; Centerbrook, Aux., 25; Cheshire, Aux., 65; Fairfield, Y. P. S. C. E., 20; Greenwich, Aux. (prev. contri. const. L. M's Mrs. Washington Choate, Mrs. L. P. Hubbard), 12.65; Kent, Aux. (of wh. 25 from Miss Mary A. Hopson const. L. M. Miss Elma Swift Chapin), 93; Meriden, First Ch., Aux. (prev. contri. const. L. M's Mrs. Isaac Butler, Mrs. S. M. Merriam), 190, C. G., 40; Middletown, Third Ch., Bethany S. S., 5; Milford, First Ch., Aux., 10; New Haven, College St. Ch., M. C., 35.30, United Ch., Aux., 93.56; New Preston, Aux., 47.50; Northfield, Aux., 41; North Haven, Aux., 5; Plymouth, Aux., 30; Salisbury, Aux., 29; Sound Beach, Aux., 31; Torrington, Third Ch., Aux. (prev. contri. const. L. M. Mrs. H. F. Hoffman), 35; Waterbury, First Ch., Aux., 102,	958 16
Rocky Hill.—Y. P. S. C. E.,	5 00
Westport.—Friends,	4 00
Windham.—Y. P. S. C. E.,	13 20
Total,	2,228 26

LEGACY.

Salisbury.—Legacy of Maria H. Williams, 106 00

NEW YORK.

Bridgewater.—Cong. Ch., Y. P. S. C. E.,	7 00
Deansville.—Y. P. S. C. E.,	5 00
Morrisville.—Miss Florence A. Dexter,	20 00
New York State Branch.—Miss C. A. Holmes, Treas. Brooklyn, Central Ch., Aux., 337.50, Puritan Ch., M. B., 20; Berkshire, Y. L. M. C., 25; Buffalo, Niagara Sq. People's Ch., A Friend, 50, Aux., 50; Binghamton, Aux., 24; Cortland, Earnest Workers, M. B., 35; Elmira, Park Ch., Aux., 80; Ellington, Aux., 18; Flushing, Aux., 50; Millville, Aux., 14; Oswego, Aux., 2; Poughkeepsie, Aux., 20, Opportunity M. C., 10; Riverhead, Aux., 100; Rochester, Plymouth Ch., Aux., 25; Rutland, Aux., 6.20; Saratoga Springs, New England Ch., Aux., 10; Spencerport, Aux., 15; Warsaw, Aux., 60.55; Walton, Aux., 10; New York City, H. L. Todd, 4.40,	966 65
Total,	998 65

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Washington, Aux., 84.73, M. C. (of wh. 25 const. L. M. Mrs. E. J. C. Poud), 100, Plymouth Ch., 5; N. J., East Orange, Trinity Ch., Y. L., 12.50; Jersey City, Aux., 9; Newark, Belleville Ave. Ch., Aux., 100, Y. P. S. C. E., 15; Orange Valley, Aux., 15.83; Paterson, Aux., by Mrs. Caroline P. Hatch, const. L. M. Carolyn Aiken Welles, 25; Plainfield, Aux., 10; Westfield, S. S. Infant Cl., 10; Pa., Philadelphia, Aux., 5.36, Snowflakes M. C., 5,	397 42
Total,	397 42

CANADA.

Waterville.—Ladies' Miss'y Soc., Cong. Ch.,	5 00
Total,	5 00

NOVA SCOTIA.

Economy.—Cong. Ch., Y. P. S. C. E.,	1 38
Total,	1 38

FOREIGN LANDS.

Turkey.—A Friend, 100; Harpoot, Woman's Miss'y Soc., 13.42,	113 42
Total,	113 42

General Funds,	7,060 40
Leaflets,	118 30
Legacies,	4,024 45
Total,	\$11,203 15

MISS HARRIET W. MAY,
Ass't Treas.



AN ADVANCE.

At last we of the Pacific Board have an itinerant for a short period,—a lady missionary of large experience, both in medical, and, from observation, of evangelistic work also, of pleasing, unassuming presence, and of genuine enthusiasm that kindles readily the spark in other souls. This we have desired for a long time, have felt the necessity of; for unlike the grand enthusiasm of the Eastern churches, there is a pall of indifference, if not of settled unbelief, among us in regard to the whole subject of missions, and the missionary enterprises of this, our day. The ongoing of Christ's kingdom, except as it is represented by "our church," seems in many minds to awaken no response. Forty years only of church life we now have on record, and much has been done in our beloved "Golden State," as we delight to call it, for the establishment of Christian institutions among us. The sound of the "church-going bell" is heard here and there throughout our broad State, although a bird's-eye view would reveal very wide spaces between the towers that contain these bells. All this inevitable concentration of effort upon the work of making this a Christian State, of course largely accounts for this indifference.

Such has been the cosmopolitan character of the people who have settled our State and the small per cent gathered into our churches, that the unifying of the sentiment of these churches on any great outside missionary enterprise has been a difficult matter.

And so we have welcomed the opportunity which has come to us of securing Dr. Root to visit our churches, mainly in the interest of woman's work in foreign lands, and specially of bringing forward our own Woman's Board work. And from her experience the past year, in China and in Japan also, where she has been a critical and interested observer, Dr. Root has a wide field from which to draw her facts and inspiration.

It has been of great interest to us to hear of the medical work in which she has been engaged. What an avenue to human hearts is the ministry of

suffering alleviated by intelligent relief and sympathy from the hands of a Christian lady physician, who is in love with this work! Dr. Root will remain with us for some months, and we look for a compensating return from her labors in many won to the missionary cause, and more money consecrated to this purpose for our treasury. Missionary literature is valuable; we have none too much of it, and it is made exceedingly attractive in this our day. Our LIFE AND LIGHT grows richer year by year, *Mission Studies* are very instructive, the little *Mission Dayspring* is a gem for the children; and all these, if carefully read and studied, must do much for the next generation in the line of information and for moulding the sentiments of the Christian people of the church of the future. But with the immense amount of magazines and papers of the day, which contain so much that fascinates and chains our attention, is there not danger that the modest little missionary magazine be allowed to drop into a secondary place? But the voice and presence of the living missionary, who speaks from her own experience, carries with it an influence from which one can hardly escape. And in the more informal gatherings question after question is poured into Dr. Root's patient ears. "How is your medical work carried on?" "Can you reach all castes in India in your work?" "What do you think of the work in Japan?" "Did you see anything of the devastation by riots and famine in China, or of earthquake in Japan?" "And did you see this missionary or that?" It will certainly be our own fault if we are hereafter ignorant on many of these points. Miss Root has been entertained at the hospitable home of Mr. and Mrs. Perkins, whose daughter Mary has been associated with her in the Madura mission. We have with us, also, Mrs. Burnell, of the same mission, now living in the Ojai Valley, where her husband, Rev. A. N. Burnell, has recently died, laying down reluctantly and with heart-longings all his hopes in regard to a return to this same mission. Besides the church meetings many smaller gatherings have been arranged for Miss Root,—one with a band of King's Daughters, at an afternoon tea, another with the Young Ladies' Mission Circle of Plymouth Church; and many young ladies have been awakened to new interest in this cause from this intercourse. From the last *Pacific* we quote the following:—

"Our touring missionary, Dr. Pauline Root, addressed full houses in Cloverdale Monday afternoon and evening; in Petaluma, Tuesday; Wednesday, the March meeting of the Woman's Board in Oakland; Wednesday evening, at a full prayer meeting of the same church (the First Congregational); Thursday morning she gave an address to the pupils of Snell Seminary, on 'Girls and Women in India'; Friday she lunched with the Young Ladies' Mission Circle of First Church, Oakland; Sunday, at Calvary Presbyterian

Sunday School; Sunday evening she spoke in the Fourth Congregational Church in this city. On Monday, March 7th, she left for Santa Barbara, where she is to fill a series of appointments for two weeks, as arranged by the Executive Committee of the Southern Branch of the W. B. M. P. Upon her return from the South, Dr. Root will be ready for appointments during the month of April among the churches of Central and Northern California."

So it will be seen that but few idle moments will be left for Miss Root in these rather exacting labors. May she have health, and strength, and grace from above for all this work among our churches, and may we not look for a missionary revival as the result? We pray that it may come, and with it a pentecostal season to the churches, as in the days of the apostles, when the missionary spirit was, from the last words of our blessed Saviour, "Go forth," the all-absorbing idea, and brought down upon the Christians rich showers of blessing.

MISS GUNNISON.

It has been a source of great satisfaction to us that from the legacies (of one thousand dollars each) of two departed and loved sisters, Mrs. Cornelia Richards and Mrs. Moore, both of Oakland, we have been enabled, with other contributions, to build a home, much needed, for our dear Miss Gunnison in Matsuyama. A picture of this home is given in *Our Bethany*, the home paper of Bethany Church, with which Miss Gunnison was connected while here. This home is to be called the "California Home," and we are sure that Miss Gunnison will feel that it is a bit of her California home. We give an extract of a late letter from her:—

"Shall I give you a few rays of sunshine? At my last writing I had only one Sabbath school, but now there are three. Last Sunday the attendance stood thus: fifty-two, forty-four, forty-nine; total, one hundred and forty-five. On the day after Christmas one hundred and forty of these little ones met at our house for their Christmas festivities. The tree looked very pretty, and the children seemed very happy. Our pastor gave a talk to them, many of whom heard his voice for the first time, and I was pleased to note with what a deep interest they listened to his words. This Sabbath-school work, though not one which will yield fruit quickly, is very delightful. Some of the boys are perfect little wild animals, and they come mostly for the fun of it. Oh! how they do shout sometimes in singing, and make their comrades laugh; but I fully believe that they will learn some truths which will bear fruit, though perhaps not for many years to come.

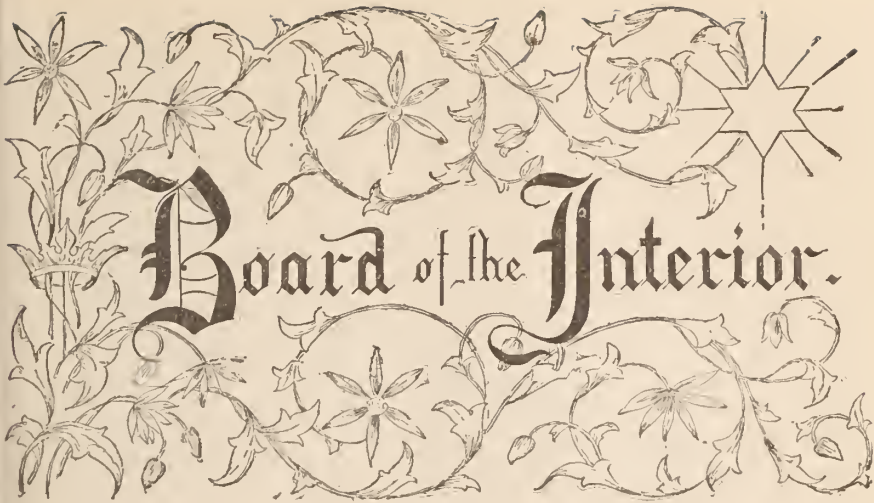
"The opposition to Christianity in Matsuyama at present is so strong, that

many who were friendly with us last year, and whom we hoped to influence, have shown us the cold shoulder of late. The attendance at our Friday afternoon prayer meeting continued good up to near the close of last term, when the members decreased somewhat.

“Miss Judson and I are enjoying our new home very much. My bedroom has the sunshine all day, and plenty of fresh air—such a contrast to the old one! Our blessings are manifold; but still we are longing for more,—not material, but spiritual blessings. Dear friends, let us have your earnest prayers.
Your sister in Christ, EFFIE B. GUNNISON.”

THE *Indian Female Evangelist* gives some of the testimony to the value of missionary effort in India drawn from the late census, from which we glean the following: “The native Christians are in India at a rate unknown among any other considerable section of the population, and at a rate more than four times higher than the population of India as a whole. While the native Christians have been drawn largely from the least hopeful section of the population, and seem to have had everything against them in the struggle for life among the native races, they have not only maintained the struggle successfully, but they are emerging from it a prosperous and progressive class. They have been looked after carefully in childhood, have been better educated in youth, better treated in sickness, more cared for and disciplined throughout life, than any other of the laboring castes. The result is seen in their general prosperity. In education, the report on public instruction gives the average standard of the children (boys) of native Christians as sixty-one per cent, against thirty-eight per cent among non-Christians. It is thought that in the course of the next generation Christianity will have secured a preponderating position in all the great professions, and possibly also in the industrial enterprise of the country. Medical relief and the rapid increase of Western modes of treatment bring a wonderful abatement of suffering, which is traced, in part at least, to medical missions. It is pleasant to trace the power of woman’s work in this progress—in the educated girls that go out from our boarding schools to places of trust and influence, in the knowledge of the principles of health and hygiene obtained through woman’s medical work, and the training of children by educated Christian mothers.”

THE hospital which was erected, in memory of Lady Kimmaid, in Lucknow India, formally opened in October last, is already in need of enlargement. The original design does not afford sufficient accommodation to the patients and funds are solicited for an additional wing.



TURKEY.

LETTER FROM MISS GRAHAM.

AINTAB, Jan. 20, 1892.

MY DEAR FRIEND: Our midwinter vacation is just over; school began again to-day. As we had been so much delayed in opening school in the fall, on account of cholera, our girls were not ready for the usual reviews and examinations at Christmas time, so we waited two weeks longer for the Armenian Christmas, and began our vacation then.

For our own Christmas celebration we invited all the girls to noon lunch with the teachers; there were nearly ninety in all. After lunch some of the girls of the first class read compositions, and we sang some hymns together. The rest of the afternoon was devoted to playing games and amusing each other. Every one had a small gift. The first snowstorm of the season brought its usual exhilarating influence, and the occasion proved very enjoyable.

New Year's Day was not observed, school work going on as usual. My days are very full of work in my regular round of duties, but last week I visited some of the city schools.

I find that the pupils, especially our own house girls, grow dearer to me each week. All seem thoroughly in earnest, and evidently anxious to live Christian lives. As I listened to the reading of each girl's standing this morning, I was glad to notice how many were marked high in Bible lessons.

Still, we pray continually for a more thorough and earnest awakening among our pupils. Year by year, since I have been here, our school has

been growing, but now our limit is reached. We have no room left, not even for one more girl, in schoolroom, dining room, or dormitory. Everything has gone on very smoothly this year, though two of our teachers were new to their work. During this vacation we have been much grieved by the resignation of one of our teachers who has been here ever since I came; and as yet we have no one in her place, so that department is a little lame; but after next week we hope to have the services of one of our graduates until the end of the year.

A large proportion of our girls teach on leaving school. They are usually sixteen years old or more when they graduate, and according to the custom of this country should be married immediately. If we give help to anyone during their school course, we expect them to teach four years. Nearly all are faithful in keeping this pledge. I am not sure just how many are now teaching, but I am sure as many as fifteen are teaching here in Aintab. Indeed, our school supplies all the schools in Aintab station, from Leverek to Kessale, a distance of twelve days' journey. As a rule, our girls are anxious to teach longer than their friends and families are willing to allow.

My petitions just now are, first, that a new associate may be found for Miss Pierce, that she may not be left alone when I return home; and then, that our girls may be strong to withstand temptation. I think sometimes I fail to realize the power of the temptations that beset them. Many of them have no home influence to help them in the Christian life; and the independence and ability to care for themselves, which we meet everywhere among American girls, are not found here.

To go away from home to teach is really a great innovation upon customs and ideas here. Many of our pupils, except for coming to school, would never go outside their native village.

LETTER FROM MRS. BARNUM—HARPOOT.

HARPOOT, Feb. 2, '92.

MY DEAR FRIEND: . . . Our last American mail brought me a copy of "The Covenant," in its beautiful illuminated dress, with the leaflet by Mrs. Smith, and I received also from another friend a Mizpah calendar, so that I feel quite rich in news from the Interior Board, and rejoice in all the steps taken to move forward "In His Name." How thankful I feel for this concert of prayer each day. Christ said that if but two should agree as touching anything they should ask, it should be done for them of his Father (Matt. xviii. 19). How much more, then, may we expect, and wait for answers, when so

many are united in daily petitions. "It is your Father's good pleasure to give you the kingdom." How strange it is that all Christians are not more in earnest to extend this kingdom to which they are heirs.

We have had a delightful visit this autumn from Mr. and Mrs. D. L. Wishard. They have been visiting Christian colleges in various parts of the world for the past three years, I think. Mr. Wishard is sent out by the American College Young Men's Christian Association. They have been accompanied by Mr. W. H. Grant, who is much interested in the work of the Young People's Society of Christian Endeavor. It was an inspiration to meet these earnest Christian laborers. Daily meetings were held in both departments of the college, besides one public meeting each day in the church; thus giving opportunity for pastors, preachers, and others who wished to attend.

Mrs. Wishard also held meetings both for the schoolgirls and one in the church more especially for women. In the last she told us of her visits in China and Japan, and of the difficulties which the Christian women there have to contend with. Some of the teachers and pupils of both schools were much impressed by these meetings, and a number of the boys and girls hope they have commenced a new life in Christ. You cannot imagine how delightful it was to meet these friends. We were refreshed and strengthened by their eight days' visit. It is almost the first time we have had American visitors in Harpoot who were not themselves missionaries.

Mr. Wishard's cousin, Dr. Wishard, of the Persian Mission, escorted these friends from Persia; then after a few days he returned to his station in Mosul, which we since learn is to be transferred from our Board to the Presbyterian Board.

This winter the Theological Class has a vacation. The ten young men are in the towns and villages teaching and preaching until spring, when they will return to the seminary. I inclose a picture of this class. The picture shows a group in whose usefulness any institution might feel hope. Three of them are from the Bitlis field. Will you not sometimes pray that all these young men may be fitted to guide others, and be wise to win souls to Christ.

This winter Miss Bush is in Van, working among the women there. See *LIFE AND LIGHT* for March, page 108. You probably know that Miss Mellinger, of Oorfa, is spending the winter here, in order to learn the Armenian language. She has been touring with Miss Seymour, first in our own villages and then in the Arabkir region, because she thought she learned faster by being thus thrown more among the people as she goes with Miss S. daily from house to house, besides her studies. She has recently met with a great sorrow, in the death of her mother. Miss Seymour writes that her Christian calmness and resignation under this affliction have had great effect

upon the native women, who are accustomed to give way to their feelings in time of sorrow, and do not try to exercise any self-control.

During Dr. Barnum's absence on a tour among the villages, a few weeks ago, our son, fourteen years old, met with an accident, which has confined us closely at home since. Frank was riding a horse which fell with him, breaking the bone of his left leg, and otherwise injuring it. He is now able to go about the house on crutches, and we hope will sustain no permanent injury. I have made but few of the many calls I had planned for this time, but with my daughter's help have been able to keep up the Thursday meeting for the women who are not Protestants. We go, each week, to a different house, as we are invited, and most of our audience is constantly changed; but there are a few who are rarely absent, no matter how great the distance. Our daughter is mostly busy in school work this year, but finds time to go occasionally to the villages for a meeting on Sunday with the women.

A WORD FROM MARSOVAN.

A letter from Miss Jane Smith, of Marsovan, brings news of increasing numbers there; and increasing numbers always means increasing needs. She says:—

OUR school has a large attendance, and we are very much crowded in our present building. Our present number is ninety-three, fifty-two of whom are boarders; sixteen are Greeks.

English is taught in every year of the course; and as the sciences in the regular course are also taught in English, the least number of English classes is nine. Besides these, Bible classes, writing, drawing, and singing also fall to the care of American teachers here. I have been trying to fill my own place and that of one other teacher besides, during most of the year, so that I feel that I have not been able to do justice to what I have undertaken. But as we have had no Greek teacher, and Miss Fricher's health has been too poor for her to take more than one class at a time, it seemed almost a necessity.

For the Coral Workers.

59 DEARBORN ST., CHICAGO, Feb. 2, 1892.

DEAR CORAL WORKERS: I am sure that you will enjoy this true story of a Chinese boy that was written by one of our missionaries. When Chia Fu Cheng first opened his bright, little black eyes in the city of Taikee,

everybody thought he would be a very happy boy, for his father was very well-to-do. His grandfather, too, was once governor of a province, and for a time held office in the city of Peking, the great capital of the Chinese Empire. His great-grandfather and his great, great-grandfather had both held office under government, and Fu Cheng would likely grow up to wear a long queue, and be a great man in his time. But there was one drawback. Fu Cheng's mother smoked so much opium it made her very stupid; and when he cried because he was tired or hungry, instead of feeding him she puffed the fumes of opium in his face, and put him to sleep.

When Fu Cheng was five years old a great sorrow came to their home. His father died. Women are not thought to be of much account in China; so a rich but cruel uncle came and seized all their property, drove off their mules and carts, and left little Fu Cheng's mother miserably poor. To crown all, Fu Cheng was often sick; and as they did not know how to cure him, his mother taught him to smoke opium to relieve the pain. He soon formed the opium habit, and suffered terribly when he could not get opium, just as a drunkard suffers when he cannot get liquor.

Poor Fu Cheng! he was now fatherless, poor, and an opium smoker. No doubt you think he was as badly off as he could be, but when he was ten years old another sorrow came to him. His mother died, and he had not even money enough to buy her a coffin. What should he do? His mother had often told him how the cruel uncle had taken away their all when his father died; but what could a little ten-year-old boy do against such a wicked man?

But Fu Cheng was brave. He sued his uncle in the court. His uncle, by many falsehoods and tricks, tried to deceive the magistrate and keep all the money, but Fu Cheng stood his ground. The court compelled his uncle to give back enough to bury his mother decently, but that was all. Fu Cheng got nothing for himself. The poor little orphan was ragged, dirty, covered with vermin, without any home. He had to beg his food from door to door; and because he had formed the terrible opium habit, he begged opium ashes to drink! He had used so much opium, black scales had formed all over his teeth. This wretched life he lived for nearly four years. But meantime something good had come to pass in that region. I know you will instantly guess what it was,—the missionaries had come. One of them was a medical missionary, who knew how to cure people of the opium disease. This missionary took Fu Cheng in. His rags were taken off; he was dressed in clean, comfortable clothes; medicine was given him; his face began to grow bright; the black scales came off from his teeth, and soon you would scarcely have known him.

But best of all, this sorrowful boy, who had no one to love him, paid very close attention to the tales the missionary gave about Jesus at morning prayers. He soon learned to say the Lord's Prayer, and when he left the opium refuge he went to the mission school to learn to read. That is what the mission schools do in China. Pray for Fu Cheng that he may become a good Christian man.

Yours sincerely, SARAH POLLOCK.

As the news from Micronesia comes at such long intervals, and as Mrs. Logan has so wide a circle of friends among the readers of LIFE AND LIGHT, we assume the liberty of making a few extracts from a recent letter to her children.

June 1, 1891.—They are having a hard time at Uman, just now. Some people went from Kuku and killed two men in a most atrocious manner. The men were bad men, but the murder was rather unprovoked, and no one can tell where the matter will end. Mr. Snelling went to-day to see if there is anything he can do to make peace.

June 23d.—I work at translating in the evening, and as that is about all the time I have for writing, I do not get much written in the way of letters.

August 5th.—Another busy week for the girls. They had one thousand breadfruit to cut up yesterday and to-day, and between times they are doing some work at the new house. The girls do work beautifully. Sometimes they get very tired, I am sure, but they never complain. It is just about a year, dear Arthur, since my latest letter from you was written. How hungry I am for more! It would be a great comfort to hear from somewhere, but I suppose there is not much hope of it.

September 7th.—It is quite a long time since I have written; and to-night I am sitting in my own room, in our new house. . . . Our house is really very good and convenient. Miss Kinney's room and mine both have screens; and as I sit writing to-night there is not a mosquito to bother me, while without they are dreadful.

September 11th.—I have had a busy day, with two journeys to Faiar, the women's prayer meeting, and various other things. Alonzo gathered breadfruit at Faiar for the girls, and we went up to bring it just at sunset—one hundred and seventeen breadfruit. The girls tied several together and put them on their heads, and with their hands full also, they made quite a picture as they marched along in line. . . . Mr. Worth has been fixing our well, and the girls can draw water from it now, when we get a rope. It will take a great deal of hard work before we can get a yard here, but the girls take kindly to most of our plans, and we hope to get things in good shape by and by.

September 22d.—The schooner was Captain Jumpher, just from Ponape. Everything quiet there, and no news from the outside world. A steamer leaves Ponape for Manilla next month, and as Captain J. returns at once to Ponape, I am going to send this letter by him, as it will thus quite surely reach you earlier than I could hope to in any other way. I am very well; am kept very busy, as you know I want to be. My heart goes out to you both very tenderly. I often wonder at myself that I endure this separation at all. . . . God is very good to me, and helps me all the time.

HERMOSILLO, SONORA, MEXICO, Feb. 2, 1892.

YES, we have the school, long waited for, but our teacher, though a good teacher and much loved by the pupils, is only with us for a few months. We are still looking for the permanent teacher to come from the States. Our present teacher is a young lady from Kansas, who was here visiting relatives, and we secured her services for a few months. She talks enough Spanish to do very well, and as the parents are desirous that their children learn the English, she teaches in English too. We have twenty pupils. I am in school some, and have several music scholars; three from a good family, but very fanatical, who do not come to school, but come for music lessons. I use our organ which is in the church. I often wish I had a piano, for I could obtain more music scholars. Our two oldest children go to school, but study only English.

We have had quite a trial in losing three of our brightest girls. They liked to come to school, and walked two miles after helping do the morning ranch work, staying here all day and walking back in the evening. But their aunts were continually opposing their coming. Finally the mother was taken sick, and the girls left school. This was a month or more ago. They believed that her sickness was a visitation for the girls being here. We went to see them, to show our good will and kind spirit, but all to no purpose. They will not send them back, though the mother is about again, lest the malady return. This is only one instance. Oh, the superstition and folly! It is pitiful to see them. Certainly the gospel is needed in Mexico. Most of our day scholars come to Sunday school; a few families, however, are too fearful. Our effort is to bring them all in.

Another trial has come to us in this shape. A couple of weeks ago, a man who has attended our services (and who on that account was called a "Protestant") killed another man; the two were gambling and quarreling. At once all sorts of criticisms as to such being the natural result of Prot-

estant teaching were put into circulation. Then the report was circulated that we had the murderer concealed in our house (for he could not be found). So here came the chief of police with policemen, and a mob, of course, and wanted to search the house. They came without a search warrant, and searched the garden and outbuildings without asking permission. We allowed them to go over the house. In the afternoon policemen returned, saying they had overlooked a little cellar we have (the only one in town). There was a good deal of excitement on the streets that day and night, the mob insisting he still was concealed in our house. The next day, again, the prefect, chief of police, and a lot of policemen came up again, with a great crowd following, of course. This time they brought a search warrant. They were insolent, and were going to find him here! The mob outside (for they were not allowed to come inside the gate) were very much excited. The police force spent about four hours in searching every nook and corner, housetop, between the iron roof and its facing, the church tower, and every closet and trunk in the house. They were visibly disappointed that they did not find him here, and went away, the mob with threats, for they "knew he was here"; *i. e.*, they wanted him to be found here. Then Mr. C. turned to the chief of police and told him now it was *his* turn. We demanded policemen stationed here for our own protection, and to see that there was no future chance for the murderer to enter or escape from his house. He agreed to send up that night a couple of policemen; but none came, or the next day either. Such is the protection the authorities give us here. But we slept securely, for we knew we had a better Watchman above. The next morning it was generally known that he had been seen near a town leagues distant. Forces were sent after him, but to no purpose; he had so far escaped them. The murdered man was related to one of the first priests here. It is a terrible thing, and the Evil One seems to use it so against us; but somehow the Lord, I am sure, will cause it to work around for good.

Yours affectionately,

HATTIE J. CRAWFORD.

JAPAN.

TOTTORI, JAPAN, Dec. 24, 1891.

MY DEAR FRIEND: I have been very busy for the last few weeks getting settled in my new quarters and meeting the new people among whom I have come to labor. I miss my friends of Okayama very much, but the people are apparently very friendly, and give cordial welcome. I hope soon to feel at home among them.

The women's work here is far behind that among the men. There are only twenty-two Christian women in the church, and some of them are very weak, as they have been but a short time in the Christian way.

I have a very earnest Christian woman for a helper,—a graduate from Miss Barrows' Bible School in Kobe. I feel that I can trust her, and I am sure she will be able to do good among these women.

I have taken a Sunday-school class, which I am to teach in the Japanese language. I go over the lesson during the week with my Japanese teacher, so as to become familiar with the words I may need to use on Sunday.

Yesterday I had a call from the Japanese pastor, who asked me to call as often as I could and talk with an old lady who will probably be baptized. She cannot see to read, and is over seventy years old. All she can learn from the Bible must be taught her orally; but God is teaching her by his Spirit, and she has become quite strong in faith. We see very few old people become Christians, and when we do see one such turn to God, we feel anew the power of Christianity to change a life which has heretofore been devoted to worldly interests.

As I have been in Tottori only a month I have not got quite into the routine of the work, but I see enough to know that a wide field lies before me, and I feel weak and doubtful as to my ability to fill the place as it should be. But I pray God that he will use even me for the help of these poor women, that they may see his love as it waits for them.

There are many very poor people in Tottori, and there is very little money among the Christian people here. In Okayama the girls pay sixty sen (a sen is eight mills) per month for tuition, while here they can only afford thirty sen. The teachers here receive only eight yen, while in Okayama they receive twelve yen a month. (One yen is seventy-five cents.)

The officers of the girls' school came in the other day to see if we could do anything to help them pay off a debt of sixty-seven yen. They have been falling behind recently and are much troubled about it. One of the teachers whose pay was five yen per month has taken no pay for the past three months, though he is poor and needs the money, but says the school must live for the sake of the Christian work here. When we see the Christians willing to make such sacrifices we feel that it is right for them to ask for aid.

There is talk of an evening school being opened, in connection with our church, for the benefit of poor children; and the women are becoming interested in the poor girls who work in the weaving mills. We count this a hopeful sign.

Yours truly,

ALMONA GILL.

INDIA.

LETTER FROM MISS MILLARD, OF BOWKER HALL,
BOMBAY.

Do not mistake about my work. It is not all at Worli, though I have much to interest me there. But my Worli school has been closed for more than a year. The reason given for the removal of pupils, which caused us to close, is the disappearance of a Brahman young man, whom we are accused of smuggling away. I have tried many ways to get the little girls together again, but they will not,—though, of course, they know I had nothing whatever to do with the lost man. One or two families promise to send their daughters if others will, but when the time comes no one is ready to make the first move.

My Bible woman, Zanabar, who used to be a teacher there, still lives in Worli, and does a great deal of faithful work, visiting from house to house. It is strange to me that these people allow us to visit them in their homes and talk of Christ and his gospel, while they profess to be afraid to have our school among them. Zanabar, living as she does right in the midst of them, has many opportunities to win their confidence by her deeds of kindness, in giving medicine, visiting the sick, writing letters for those who cannot write, reading letters for such as cannot read. In their hearts they know she is there to be their friend, but there are those who intentionally do what they can to injure her reputation, and who tell the more ignorant that she and the missionaries will make them eat beef. There is no greater sin in their eyes than this.

I could fill my letter with descriptions of matters in Worli, but I know you want to know of all my work, and that is a small part of it now. Since Mrs. Hume went to America, nearly a year ago, I have had charge of the girls' department of our station school. There are thirty-five girls, and we are all living in the beautiful new home provided for us, called Bowker Hall.* My friend and companion, Miss Lyman, of Montreal, who came out with me four years ago, has been obliged, by ill health, to return. So I am now living in our part of the house all alone. If any one had told me a few months ago that I could do such a thing, I should not have thought it possible; but the Lord is rich in mercy, and keeps me from fear or loneliness. My dear girls are under the same roof, though on the other side of a thick

*For account of Bowker Hall and description, see LIFE AND LIGHT for February, page 58.

wall. Among these girls are many lovely Christians, who try to help, and are a great comfort to me.

I have a kindergarten with the little ones every morning. I could always interest little folks at home. Miss Lyman's school is also mine to visit. It is in a suburb called Parel, and is for high-caste girls, numbering about twenty-five pupils. Mr. and Mrs. Abbott live in the Mission House, five minutes' walk from us, and I go to them for advice and companionship. Once a week we dine together, first at one house, then at the other.

Measles has just been through the school. We had five cases in two weeks. I hope no more will come down.

JAPAN.

MORE OF MISS WAINWRIGHT'S TOUR.*

WE are now at Mariyama, on an evangelistic tour. This time there are three of us,—Mr. Tamma, a student in the theological department of the Doshisha, Miss Hayashi, one of my pupils, and I. There is but one Christian man here, so far as we know, and he is a doctor. We are guests at his house, and hold our meetings here. The first evening we spent in singing and in short talks. The next morning I had a class in knitting, and while I was thus employed Tamma San talked with the doctor.

The second day, after dinner, we went to Kusatsu, where I had another class in knitting. These classes serve as an introduction to the women, and furnish me opportunity to talk with them, which I could not otherwise secure. In the evening we held services, in which, besides addresses by Tamma San and myself, we spent some time in teaching the company to sing hymns, by aid of Mrs. Denton's baby organ, which we had brought with us. It attracted great attention, as you may suppose.

Sunday we began with a Bible class. One of the people thought I was to return home after this class, and remarked, as a helpful bit of information, that I could get a train at ten o'clock. This gave us an opportunity to give a lesson on observance of the Sabbath, which Tamma San improved.

It is more than a year since I first came to Kusatsu, and I have been here many times in that time. I began this work with fear and trembling; but God has blessed my efforts, and eight have offered themselves for Christian baptism.

Feb. 7, 1892.

*See also April LIFE AND LIGHT, page 191.

CHINA.

SHANSI MISSION, TAIKU.

DEAR FRIEND: Your letter reached me, but long after the time you had planned for. As we are five hundred miles inland, and all our mail is carried to and from the coast by couriers, it takes longer for letters to come to us than to most of the Chinese missionaries. It is usually two months from the time letters leave you before they come to our hands.

As you know, our work here is comparatively new, and our company of laborers is small. Our boys' school numbers nineteen, of whom we hope to send three to Tung-cho next year. They have been so diligent that it is felt they ought to have opportunity to go further in study than they can here; and when this was proposed to them they applied themselves with redoubled energy. It is a long way from home to send them, but they feel that they can stand it if they can be together.

We already find our accommodations too limited, for some have to be refused who wish to come. Most of my time is spent in study, for I am not yet able to do much with the language. I have, however, taken charge of a class of seven little boys in arithmetic; and I also give them a daily drill in singing some simple hymns, such as "Jesus loves me." The chapel organ is used every morning at prayers, and I think the pupils sing pretty well, all things considered. I can play for the singing, and sing English words; when Chinese words are used it is too much for me.

Mrs. Clapp, who has charge of the boys' school, is the only woman here who understands Chinese well enough to do much among the women. In spite of her numerous other cares, she is planning for four women to come for a daily lesson. Three of them were here a month last winter.

I think in this station, where helpers are of so little use the first year, they should be sent a year before they are needed. We have no work done in English here, as they do in Japan, for instance, which makes a long preparation necessary before work can be profitably begun. Miss Hewitt—until recently my companion here—is in Fân-cho-fu this winter.

A good deal is being accomplished here in the line of medical work, by dispensing medicines to outside patients; but we all feel that much more could be done if we had a hospital, so that patients could be received and cared for there. We have Tuesday for our clinic day for women, and I go over each week and give what help I can. Thus far I feel that I have learned more than I have helped. I am sure this knowledge will be of use when I am more fully equipped for outside work. Our weather is beautiful. One would have to look a long time to find a more enjoyable climate. In

summer the sun's rays are trying—they seem especially penetrating; but the thermometer does not show greater heat than in my Illinois home. In winter dull days are the exception; a clear, bracing air and sunshine is the rule. My first year in Tai-ku has been a good one. Friends here have made it pleasant, and it now seems homelike, and I look forward to the coming year with pleasure. I hope home friends will not cease to remember us before the throne of the loving Father, in whose hands are our lives and our work.

Sincerely yours,

ROWENA BIRD.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS, 1892.

May.—Samokov School; Monastir School.

June.—Bible Teachings on Giving.

July.—The Bible in Missions.

August.—Prayer in Missions.

September.—Thank Offerings.

October.—The Bible Reader.

November.—The Christian Women of Foreign Lands.

December.—Review of the Year.

SAMOKOV SCHOOL; MONASTIR SCHOOL.

SAMOKOV SCHOOL.

History.—Material for a sketch of this important institution can be found in *Mission Studies*, May and July numbers, 1886, April 1888, August 1890.

Religious History.—See *Mission Studies* as above; *LIFE AND LIGHT*, June, 1872, July, 1873.

Present Condition.—See Report of the School in *Mission Studies*, March, 1892.

Graduates.—See *Mission Studies*, May number.

MONASTIR SCHOOL.

Location.—Where is it, and what people does it reach?

Beginnings.—When was it opened? What lady came to take it in charge in 1881?

The School of To-day.—Number of Pupils. How many nationalities represented? How many grades are necessary?

Religious Influence.—How many boarding pupils are Christians?
Graduates.—What are they doing?

For helps, see May number of *Mission Studies*. Those who have files of the little *Missionary News*, published by this mission, will find much that will add to the interest of this month's study. It can be secured for twenty-five cents a year by sending to Mr. Nicolas Van der Pyl, Hosmer Hall, Hartford, Conn.

THE OBSERVER.

THE Observer has been looking for signs that the eighty thousand dollars so much needed is likely to be secured this year. She hoped to see at least one hundred new auxiliaries, who would pay fifteen dollars each or more into the treasury; but counting all reported so far, including senior, junior, and juvenile, there are only about twenty organized this year thus far.

The eighty thousand dollars is not to be gained in that way, unless a much greater effort is made. Is it not possible for each auxiliary to send out a committee to organize a society in some neighboring church, or to send some coals of its fire of enthusiasm by letters to others? Who will be the first to colonize, or to send out missionaries to churches destitute of foreign missionary zeal?

The Observer hoped to hear of many societies that would pledge twenty-five per cent advance. A few such pledges, a very few, have come in. But in one society she heard the remark, "They are always trying some new scheme to raise money. I have learned to say no." And then she thought how old, old, old was the want this call for money represented,—as old as man's first sin, which called the dear Lord from heaven; and how sad beyond expression is the need to ask over and over again of those who have been redeemed by Jesus Christ to give of their abundance to make his name known to others; and she thought we could afford to be called schemers, even as Paul to the weak became as weak that he might by any means save some. But it is not by scheming that this money will be gained. Only the crucible in which the fires of self-denial and love to God burn brightly will bring forth gold for this offering. In hidden places the work has begun. In secret closets of prayer these fires are burning, and the kingdom of God, that cometh not with observation, will surely come. Who is willing to be left out when the names are recorded of those who have given large offerings to speed its coming? Special appeals for immediate needs are coming in continually. The Observer waits to chronicle special, individual, and immediate efforts to meet these needs.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEB. 18 TO MAR. 18, 1892.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas., Aurora, New Eng. Ch., 25; Amboy, Christmas gift, Mrs. W. B. A. and Miss S. B., 10; Abingdon, 29.52; Atkinson, 2.75; Bowen, 5; Batavia, 60.75; Buda, 10; Champaign, 8; Canton, to const. L. M. Mrs. Wm. Burgess, 25.26; Chicago, Mrs. F. O. S., 1, Tithes, 10, L. L. W., 22.50, Bethany Ch., 5, First Ch., of wh. 50 from Mrs. C. H. C. to const. L. M.'s Miss Minnie Coley and Miss Elizabeth Dunn, 150.60, Forestville Ch., 24.05, Lincoln Park Ch., 12.50, Millard Ave. Ch., 10, New Eng. Ch., of wh. 3.89 from Extra Cent a Day, 10.89, Plymouth Ch., 203.25, Union Park Ch., A Friend, 5; Chesterfield, 15; Decatur, 5; Delaware, 15; Dundee, 100, Special, 60.00; Evans-ton, 119; Farmington, 17.50; Gridley, 3.75, K., Family Mitebox, 1.40; Galva, 27.28; Glencoe, 48; Geneva, 9.50; Granville, 23.15; Griggsville, 3; Hinsdale, 65; Joy Prairie, 20; Jacksonville, 7; Kewanee, 42.40; La Moille, 1; Lee Centre, Mrs. A. B. T., 1; Loda, 17.20; La Salle, 10; La Harpe, 5.69; Moline, 77.75; Marseilles, 26.20; Melvin, 4.25; Naperville, 9.80; Neponset, of wh. 6.25 is Thank Off., 20; Normal, of wh. 2.50 from Mrs. F. J. S. is Thank Off., 5; Granville, 7; Ottawa, 50; Ontario, 10; Princeton, 7.70; Providence, 16.50; Plymouth, 10; Roseville, 6.35; Rockford, Second Ch., 198.25; Rock Falls, 10; Rollo, 22; Sycamore, of wh. 10 is Thank Off., 19.33; Streator, of wh. 7.50 from Mrs. A. E. and Mrs. C. E. R., Extra Cent a Day, 17.30; Sandwich, 16; Somonauk, 27; Sumner Hill, 7; Seward, 12; Stillman Valley, 22.65; Sterling, 7.15; Turner, 21.50; Udina, 1.20; Waverly, 16.71; Yorkville, 5, 1,967 18

JUNIOR: Bunker Hill, 10; Batavia, 22.25; Canton, 3; Chicago, Covenant Ch., 30; South Ch., 25; Farmington, 5; Galesburg, First Ch., The Helpers, 7.65; Galva, Leitch Soc., 12; Granville, 20; Griggsville, 35; Illini, 15.90; Lake Forest, F. L., 2; Greenville, 2.00; Ottawa, 49.85; Pittsfield, Rose Soc., 25; Waverly, Earnest Workers, 2.08, 266 82

JUVENILE: Amboy, 3; Alton, Wide-Awake Band, 7; Burns, Buds of Promise, 7; Geneseo, King's Children, 3.60; Joy Prairie, 10; Marseilles, Helping Hands, 32; Ontario, Willing Workers, 16; Pittsfield, Rosebud Band, 5; St. Charles, Theodora Soc., 5; Sandwich, Invluables, 6; Waverly, Light Bearers, 2, 96 50

Y. P. S. C. E.: Anora, First Ch., 4.75; Abingdon, 7; Buda, 2.45; Chebanse, 1; Mendon, 7.65; Shabbona, 25; Springfield, 10.30; Rockford, Second Ch., 22.92, 81 07

JUNIOR Y. P. S. C. E.: Bunker Hill, 1.62; Champaign, 2.50; Elgin, 8; Godfrey, 6; Wheaton, First Ch., 2.73, 20 85

SUNDAY SCHOOLS: Bunker Hill, 3.41; Crystal Lake, 10; Moline, Mission Helpers, 15; Godfrey, 7.27, 35 68

FOR PEKING HOSPITAL: Chebanse, 1; Chicago, First Ch., Ladies' Benev. Soc., 32.50, Union Park Ch. Benev. Soc., 100, C. E., 13, Junior C. E., 2; Chapin, Mrs. J. B. W., 5; Delaware, 5; Godfrey, 14.50, 173 00

FOR KOBE COLLEGE: Chicago, Millard Ave. Ch., 7.15; Roseville, 1, 8 15

Total, 2,649 25

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Alden, 1.10; Bear Grove, 4.75; Central City, 5; Chester Center, 8.66; Cresco, 10; Grinnell, 22.15; Le Mars, 3; Manson, 3; Newell, Mrs. M. J. Chaney, 25; Nora Springs, 3; Old Man's Creek, 5.35; Rockford, 4.53; Sabula, Mrs. H. H. Wood, 5; Sheldon, 10.50; Toledo, 3.73; West Burlington, Mrs. M. B. Holyoke, 1, 115 17

JUNIOR: Central City, Young Ladies' Soc., 3; Des Moines, Plymouth Ch., 24; Tablor, 4, 31 00

JUVENILE: Atlantic, Mission Band, 10; Creston, Happy Hearts, 4.60; Grinnell, Busy Bees, E. Br., 3, W. Br., 7.81, 25 41

Y. P. S. C. E.: Cedar Rapids, 5; Cresco, 1.15; Le Mars, 3.07, 9 22

SUNDAY SCHOOLS: Anamosa, 3; Deorah, 3.07, 6 07

SPECIAL: For Kobe College, Japan, Rockwell, Aux., 5; Newell, Mrs. M. J. Chaney, 50, 55 00

Total, 241 87

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Allegan, 15.25; Chelsea, 12; Edmore, 1.50; Flint, 46.81; Galesburg, 5; Grand Rapids, First Ch., Aux., 165.90, South Ch., 16.60, First Ch., A Friend, to const. L. M.'s Miss Mand Tuckee and Miss Bessie Rowland, 50; Jackson, 250; Lansing, Plymouth Ch., M. S., 15.62; Mattawan, from Mrs. G. H. Goodrich and daughter, as a Soc., with prev. contri., to const. L. M. Miss Nina L. Goodrich, 20; Muskegon, of wh. 25 to const. L. M. Mrs. F. B. Peck, 40; Memphis, 5; Napoleon, from Mr. Albert Hoagland, 1.10; Olivet, 9; Pontiac, 3.40; Pottersville, 4; Romeo, Miss E. B. Dickinson, for the woman's work in Tungcho, 600; Sandstone, 11; Watervliet, 5; Ypsilanti, 2, 1,282 19

JUNIOR: Detroit, Mt. Hope, V. L., 2.50; Grand Rapids, Second Ch., Opportunity Club, 15, South Ch., C. E., 10; Pontiac, V. L., 23; Ypsilanti, Y. L., 15, 65 50

JUVENILE: Coloma, Lamplighters, 1; Edmore, Pine Tree M. B., 25; Olivet, S. S., Infant Class, 5; Traverse City, Light Bearers, 7, 13 25

Total, 1,360 94

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Avenue, E. St. Paul, Treas. Alma City, 5; Detroit City, 11; Faribault, 5.54; Glencoe, 15; Glenwood, 15; Glyndon, Aux., 7.97; Birthday Off., 1; Hawley, 1.82; Lake City, 22.87; Mantorville, 3; Morris, 10; Northfield, 35; Owatonna, 29.63; St. Cloud, 3.50; St. Paul, Plymouth Ch., 50.45; Wmoua, Second Ch., 3; Worthington, 1.37,	221 15
JUNIOR: Dodge Centre, C. E., 4; Lake City, C. E., 22.09; Medford, C. E., 3.73; Minneapolis, Bethany Ch., Y. L., 7; Pilgrim Ch., C. E., 30; St. Paul, Dayton's Bluff Daily Mite Mission, 8.50,	75 32
JUVENILE: Northfield, Willing Workers, 13.67,	13 67
	310 14
Less expenses,	34 28
Total,	275 86

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. St. Louis, Compton Hill Ch., 62.45, Ch. Redeemer, 10, Memorial Ch., 10, Pilgrim Ch., 501.25, Tabernaacle Ch., 41.50; St. Joseph, for Kobe Home, 5; Sedalia, 30; Springfield, Central Ch., 4,	664 20
JUNIOR: Kansas City, First Ch., 44.10; St. Louis, Compton Hill, 32.48, C. E., Compton Hill Ch., 20,	96 58
JUVENILE: Kansas City, Clyde Ch., Cheerful Givers, 10.27; St. Louis, Tabernaacle Ch., 25; Amity, S. S., for Morning Star, 4	39 27
THANK OFFERING: St. Louis, Tabernaacle Ch., 11,	11 00
Total,	811 05

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, 10; Cincinnati, Storrs Ch., 3; Cleveland, Plymouth Ch., 29; Columbus, Eastwood Ch., 15; Hammar, 11.55; Lindenville, 5; Marietta, 45; Oberlin, 100; Newark, Plymouth Ch., 8; Ridgeville Corners, Mrs. Sarah Horr, 5; Sandusky, 10,	241 55
Medina.—From bequest of Mrs. E. Rice, Y. P. S. C. E.: Ridgeville,	33 33 1 00
	275 88
Less expenses,	17 74
	258 14
Marietta.—For Kobe College,	5 00
Total,	263 14

NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Caledonia, 8; Niagara, Mitboxes, 6; Carrington, 4,	18 00
JUVENILE: Harwood, M. B., 2,	2 00
Total,	20 00

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Lesterville, 4.29; Redfield, 9.09,	13 38
JUVENILE: Esmond, I. H. N. Band,	1 72

C. E.: Columbia, for Hospital in Peking, China,	2 00
SUNDAY SCHOOL: Howard, Birthday Box,	3 81
Total,	20 91

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 2.35; Appleton, 25; Beloit, First Ch., 25.15; Brandon, 13; Columbus, 1.25; Eau Claire, 17.76; Green Bay, 9; Menasha, 6; Milwaukee, Pilgrim, 18; Sparta, 15; Wauwatosa, 16,	148 51
SPECIAL: Beloit, Mrs. D. M. Olds, to const. herself L. M., 25; Genesee, Mrs. J. K. Kilbourn, const. Mrs. H. J. Crawford, Hermosillo, L. M., 25; Kilbourn City, Mesdames Jenkins and Swain, for B. H. in Ceylon, 12.30,	62 50
EXTRA CENT A DAY: Mrs. E. C. Barnard, 1; Miss Anna Barnard, 1,	2 00
JUNIOR: Janesville, Mrs. J. T. Wright's Bible Class, 2; Kenosha, S. S., for Bible woman in Turkey, 25.30; Lancaster, C. E., 2.08,	29 38
JUVENILE: Arena, Willing Workers, 2.81; Beloit, First Ch., Armor Bearer, 7.03; Brandon, Coral Workers, 4.65, La Crosse Coral Workers, 13.37,	27 86
	270 25
Less expenses,	15 49
Total,	254 85

BULGARIA.

Samokov.—Dewdrops,	1 50
Total,	1 50

MASSACHUSETTS.

Winchendon.—For Peking Hospital, per Mrs. F. A. Noble,	2 00
Total,	2 00

NEW JERSEY.

Newark.—For Peking Hospital, per Mrs. F. A. Noble,	5 00
Total,	5 00

TEXAS.

Dallas,	10 00
Total,	10 00

TURKEY.

Hadjin.—For Kobe, 12.62, A Friend, 100,	112 62
Total,	112 62

UTAH.

Salt Lake City.—Phillips Ch., C. E.,	1 20
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MISCELLANEOUS.

Sale of leaflets, 43.95; boxes, 4.90; envelopes, 3.03; lamp, 50 cts.,	52 8
Receipts for month,	6,082 6
Previously acknowledged,	14,462 6
Total since Oct. 15, 1891,	\$20,514 2
JESSIE C. FITCH, Ass't Treas.	

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